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No news is sometimes bad news

Henry de Jong

NEW YORK, NY — The 1984 World Refugee survey indicates that the worldwide refugee situation is getting worse. The report released by the U.S. Committee for Refugees (USCR), estimates that the number of refugees has increased from 7.8 million in 1983 to 9.1 million in 1984. It also claims that even though the quality of treatment of these refugees has deteriorated, very little of this gets into the news.

A poll, conducted by the USCR, pinpoints inadequate knowledge about refugees as a major stumbling block in resolving the refugee problem. Many people agree, in the abstract, that the number of foreigners coming into their country should be reduced. Yet, when asked specifically about admitting ten different persons with a mixture of characteristics and motivations as refugees or immigrants, in every case the majority of those surveyed chose to admit the individual. The poll concludes that the more accurate knowledge a person has regarding refugee-immigrant issues, the more willing the person is to support a generous refugee-immigrant admissions policy.

This poll found as well that most people do in fact have a limited knowledge about the origin and numbers of refugees and other immigrants coming to their country, and that the overwhelming majority of those surveyed considered the issue to be one of moderate to low importance.

According to lists published in the World Refugee Survey, Canada ranks fifth in the world in its per capita acceptance and resettling of refugees, and fifth also in its contribution per capita to International Refugee Aid Agencies. Worldwide organizations have resettled over a million refugees in the period 1975-1983. Yet there are still 9 million refugees left in over 50 countries.

Oregon Senator Mark Hatfield observes in his contribution to the World Refugee Survey that the "public, which embraced the refugee with open arms, is perceived to have become fatigued, discouraged, burnt-out."

Roger P. Winter, director of the USCR worries about the possibility that, by superficially misreading the attitudes of the public, our political leaders are in danger of adopting short-sighted, negative refugee and immigration policy. He believes that an informed public will prove to be open and generous to refugees and he calls for positive leadership at the national level.

Calvinist Contact

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November 23, 1984
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No. 1953

Morgentaler — "not guilty"

Wietse G. Posthumus

The only thing we are ever likely to learn about the jury's deliberations is its conclusion; "Not Guilty." A jury does not give reasons and in fact is protected by law from enquiries into its deliberations and reasoning and jurors themselves are forbidden from revealing what occurred in the jury room.

For many the decision is difficult to understand as Dr. Morgentaler and his co-accused freely admitted they had broken the law. Their admission made it unnecessary for the Crown to prove that abortions had taken place and that more abortions were planned at Morgentaler's Harbord Street Clinic in Toronto.

The law allows abortions to take place only in certain accredited hospitals and then only after a therapeutic abortion committee has decided that the mother's health or life would be endangered if the abortion were not to take place. The word "health" in these circumstances is not defined in the Criminal Code.

Morgentaler's clinic was not accredited and it has no recognized abortion committee that reviewed each request for an abortion to determine whether or not the life or health of the mother would be endangered but for an abortion.

Still Morgentaler pleaded not guilty. This is his right. The Crown must prove the charges against him "beyond a reasonable doubt" and the accused has the right to present a full defence before a fair and impartial court; in this case a judge and jury.

Dr. Morgentaler's defence was not mere technicality. According to Dr. Morgentaler his actions and conduct were altruistic of the highest order, namely a committed desire to provide efficient, safe and readily available medical attention for those women desiring abortions. According to the defence evidence many women are unable to obtain "legal" abortions in Canada. This notwithstanding the statistics that show one legal abortion occurring for every live birth in Toronto hospitals.

The defence of necessity

At trial Morgentaler's expressed concern for providing needed medical attention to "help people" was translated into the legal defence of necessity. In a sense it is technical of course, but where it is appropriate it can be readily understood as being meritorious. It is not entirely unlike the telling of a lie in order to serve a higher good.

In law, a particular offence may be committed in the face of an immediate peril or danger of an emergency nature that can only be avoided by breaking the law. The illegal act so committed (in this case the performing of an illegal abortion) should not exceed the harm of peril that is being avoided. A clear example might be the breaking of a traffic law in order to save a life.

For the defence to be successful in the Morgentaler trial, the jury would have to decide that the performing of illegal abortions was necessary to avoid an emergency type of danger.

Continued on page 4 ...

Thinkbit

A teacher's task: Take a lot of live wires and see that they are well grounded.

From a poster

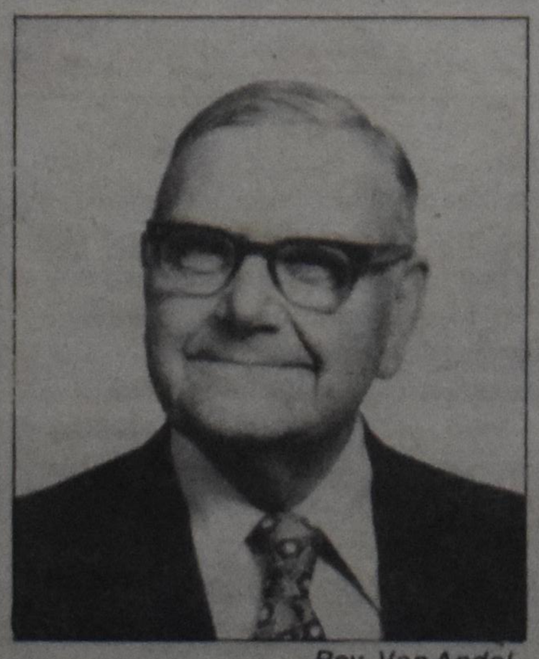
Henry Van Andel 1907 - 1984

BURNABY, BC — Well-loved preacher and active supporter of Christian education Rev. Henry Van Andel passed away on Monday evening, November 12, at the age of 77. He was surrounded during his final days by his wife Pim and all seven children.

Henry Van Andel began his ministry in Krommenie, The Netherlands in 1932. After that he served in Soest, Arnhem and The Hague. He and his family immigrated to New Westminster, BC in 1954 where he served for 11 years.

It was in New Westminster that he suffered his first heart attack in 1956. He recovered from that and continued his ministry. But soon after he accepted a call to Bowmanville, Ont. in 1965, he suffered a second heart attack. This one forced his retirement at age 58.

In an informal way, however, Van Andel remained active for the remaining 18 and a half years of his life. He was a welcome preacher, climbing the pulpit



Rev. Van Andel

almost every Sunday, sometimes twice. A week before nis death he preached in the Surrey CRC. He actively supported the work of Christian education as board member or advocate.

Van Andel suddenly took ill on Monday, November 5. He was rushed to the hospital where he suffered a cardiac arrest the following day. It was apparent to the doctors that he would not recover again. His brother from Holland, his son Henk Van Andel who was studying in Belgium, as well as all the other children were able to join Mrs. Van Andel at his bedside.

"It was a very moving moment," recalls son Henk. "We all said goodbye to him on Friday when he was alert. He recognized us all." Unable to talk because of the respirator, he wrote on a piece of paper that he was going to heaven, he was trusting in the Lord, and he was certain that he was a saved sinner."

The funeral service was held in the New Westminster Christian Reformed Church on November 16 at 10 a.m. Rev. Pete Brouwer led the service, and Rev. Bas Nederlof preached the sermon.

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Profile of young organist ..... p. 11
Linda Siebenga's poetry ..... p. 14

Calvinist Contact

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Editorial

Canadian Calvinist founded 1945
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Juries: Ordinary people standing round?

The Morgentaler jury, consisting of six men and six women asked to rule whether Dr. Henry Morgentaler was justified in running an illegal abortion clinic, has rendered its verdict. The judgment reads — not guilty.

Dr. Morgentaler called it a "moral victory" which he hoped would "resound across the country." His evaluation is far off the mark. The victory was not at all moral; rather, it was the result of a scientific manipulation of the jury selection system.

The manipulation was, unfortunately, legal. For the first time in Canadian legal history a research specialist assisted the defence counsel in the selection of a jury, and questions were allowed that enabled the defence to eliminate prospective jurors not likely in favour of abortion on demand.

The research specialist, a Washington sociologist, said that religion was probably the key factor in selecting the jury. The defence council was allowed to ask three yes-or-no questions that focused on religion. If a potential juror showed that his or her views on abortion were religiously founded, he or she was quickly dismissed by the defence counsel.

Body language apparently also played a key role. The defence looked for "people who were flexible, honest and self-assured," according to the specialist. Another criterion was: a preference for working women in their 30s who did not attend church regularly.

Discrimination against "believers"

Anyone with religious convictions must feel that he or she has been disenfranchised by this method of jury selection. Apparently a "religious" conviction does not make for a just verdict, but a secular conviction does. How can Dr. Morgentaler speak of a moral victory in this case?

We know from the number of people present at anti-abortion demonstrations that the pro-life movement is strong in Canada. It is probable that at least 50 % of the population is against abortion on demand. It simply is not true that the Morgentaler jury spoke for the people of Canada.

If this is how juries are going to be selected from now on, we may well question the validity of the jury system.

G.K. Chesteron in an essay entitled "The Twelve Men" reflects on the value of juries in a court of law. He wrote: "Our civilization has decided, and very justly decided, that determining the guilt or innocence of men is a thing too important to be trusted to trained men. When it wishes for light upon that awful matter ... it collects twelve of the ordinary men standing round."

What Chesterton did not foresee was a system that allows "trained men" to screen a jury so that our civilization no longer ends up collecting "twelve of the ordinary men standing round." What was meant to be a judgment rendered by ordinary people selected arbitrarily, has now become a judgment rendered by a group of individuals carefully selected by a sociologist. And that has made all the difference in the Morgentaler verdict. It was not a moral victory, but a victory of behavioral science over the judgment of ordinary people.

We must protest this unjust procedure, loudly and clearly.

Let your election "yea" be your budget "yea"

We may be grateful that Prime Minister Mulroney has decided not to implement all the promises made on the campaign trail. To say that jobs were his first priority may have gained him a lot of votes, but was it a wise priority? It assumes that a government is able to create jobs. It's more realistic to say that a healthy economy will create jobs.

Now it appears that Finance Minister Michael Wilson has made the huge federal deficit his priority. That may be a long-term approach to more jobs, but it is bound to be more responsible.

But shall we overlook the fact that the Conservatives did not keep their promise? Are they perhaps like the son who first said "No" to his father when asked to work in the vineyard, but later on changed his mind?

The comparison may be misleading. The son fully intended not to work in the vineyard. He changed his mind because he had changed his heart. There can be integrity in that kind of change.

The Conservatives knew full well that they could not keep all of their promises. In fact, they had, what John Turner called, "a hidden agenda." Their change of mind was not based on a change of heart. In fact, it wasn't a change of mind so much as a change of image. There is very little integrity in that.

Watch out for those who say one thing and mean another. Even if it was only an election ploy, and even if the government ends up doing the better thing, we will not praise it for the earlier deception.

Letters

Schippers-Bakker urge life in the Spirit

Some observations on your article "A North American response to Schippers-Bakker" (October 12, 1984).

When Schippers-Bakker talk about "youth" it is not necessarily youth now. What is meant is that generation which grew up after the war (which ended in 1945) of which generation I am a part (being 51 years).

What this youth did not accept was the traditional view which the GKN had of themselves, in that they saw themselves as the "purest church" going, same as the CRC proclaimed to be the "True Church."

Both these traditional views developed because of the attempt to extract the best possible religion from the Bible. All the research was done in the main solely from the Bible as a book in itself, disregarding both nature (science) and humanity.

What the GKN is now trying to bring across is that the Bible is God's call to us, His call to personally come closer to Him in everyday life situations.

Exegesis by itself is not enough to produce the Church of Jesus Christ; by itself it is only good enough to build a religious institution. What is needed is a positive and utterly humble waiting in the spirit of "Lord speak, your servant is listening."

My tentative conclusion is that Schippers-Bakker came over, not to tell us or ask us, but to gently urge us to come along in the experience of living with the Spirit and depending on this Spirit to explain the Bible to us as relevant to our world.

As they admitted, there are dangers involved in this closer walk with God. But they pointed out that we could trust Him in that. My personal observation is that whoever seeks Him will find Him, which is a promise we can take for granted.

Chris Huyer
Pickering, Ont.

Parents too relaxed about their children

In the last paragraph of the article "A North American response to Schippers-Bakker" (October issue of *Calvinist Contact*) you have some well meaning advice for the church in The Netherlands.

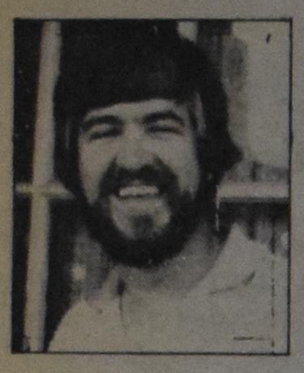
The first two pieces of advice were alright but the third piece of advice makes me wonder where you're coming from.

The statement that the Dutch churches should "not worry too much about losing their youth" seemingly states that the youth of our church will eventually mature into true Christians.

In today's world that just may not be so. Parents are becoming too relaxed in the upbringing of their young people, not sharing with them the joy of Jesus Christ. Parents are letting them do their own thing. The age of the rebellious youth is changing into the age of the permissive parent. Parents are actually following their children instead of leading them.

The youth of our church are becoming less enthusiastic and less committed to their church societies. Let us *not* follow Eli's example in the Old Testament by not worrying too much about our youth, lest

JUST A MOMENT/HERMAN PRAAMSMA



"The parish priest of Austerity
Climbed up in a high church steeple
To be nearer God,
So that he might hand His word down to His people.

In his age God said —
'Come down and die!'
And he cried out from the steeple,
'Where art Thou, Lord?'
And the Lord replied,
'Down here among my people.'"
(Brewer Mattocks, 1841-1934,
from: *The Preacher's Mistake)*

Last weekend we celebrated Reformation Day, again in a combined service together with all the area churches.

There is something heartwarming about singing and praying and celebrating communion with a larger-than-usual group of fellow believers. You feel a bond and a closeness which is very encouraging. The church is people. And the Reformation succeeded because it was a movement of God's people who experienced Him among themselves.

The church had removed God. It had removed His Word from His people and it had taken away the sign and seal on that word: communion. As a matter of fact, it had thrown up barriers between God and His folk: a special priesthood, using a special language, laying special burdens on ordinary people. Officialdom became the pipeline to heaven and the dispenser of grace and forgiveness below. And only priests celebrated communion.

What a wonderful thing to experience Reformation! It never fails to move me to stand with many many other people and sing "A Mighty Fortress Is Our God, A Bulwark Never Failing!" God close to His people, God among His own with grace and power, with word and Spirit — that's the heart of reformation.

And how important it is that we do not fall back into old sinful ways, as consistories or ministers. It is so easy, as Brewer Mattocks pointed out, to mistake the location of God and to place Him far away and above His people, to be found only by people who have gone to seminary, or to be shielded and defended by elders who cast a suspicious eye on His people.

Reformation is a wonderful way to lead into the Advent season when we will celebrate together the great Immanuel. God with us. "Down here among My people." God's grace become flesh.

Reformation is the call to the people of God to accept that, believe it, embrace it with joy. God has spoken to *us*!

Praise the Lord!

Herman Praamsma is pastor of the Fellowship Christian Reformed Church in Rexdale, Ont.

longer letter

What are we as Christians doing?

Before me lies the October 26 issue of *Calvinist Contact* with CPJ's statement on abortion. Finally! However, after carefully reading this statement I feel compelled to write to you.

I fully agree with your editorial comment-question "Is it strong enough?" Point 2a (The laws and regulations governing hospitals should clearly define the words "life and *health*" of a pregnant mother, as referred to in the Criminal Code) leaves the matter wide open.

Much of CPJ's statement sounds beautiful indeed, and we can spend several evenings discussing what we mean by *health* — physical health, emotional health, financial health, etc. etc. We can feel good about having a "meaningful discussion" and pat ourselves on the back. But what are we *doing?*

Statistics show Alberta's abortion rate alone to average about 125 per week. One hundred and twenty-five per week! Multiply that by 5 or 10 years ..... These figures cry out against us. What are we doing to stop this wholesale slaughter? What action are we as Christians taking?

I can't remember where I found the enclosed poem. I have added a few sentences and perhaps these lines express our attitude better than anything else.

It is so easy for us to sign a petition, to discuss endlessly with government officials. Why do we as Christians seem so anxious to give Ceasar his due and seem to pay only lip service to God's commands? Why don't we rise up with *one voice* demanding that our government stop allowing abortions on demand and not force us to help pay for murder through our Health Care payments and taxes.

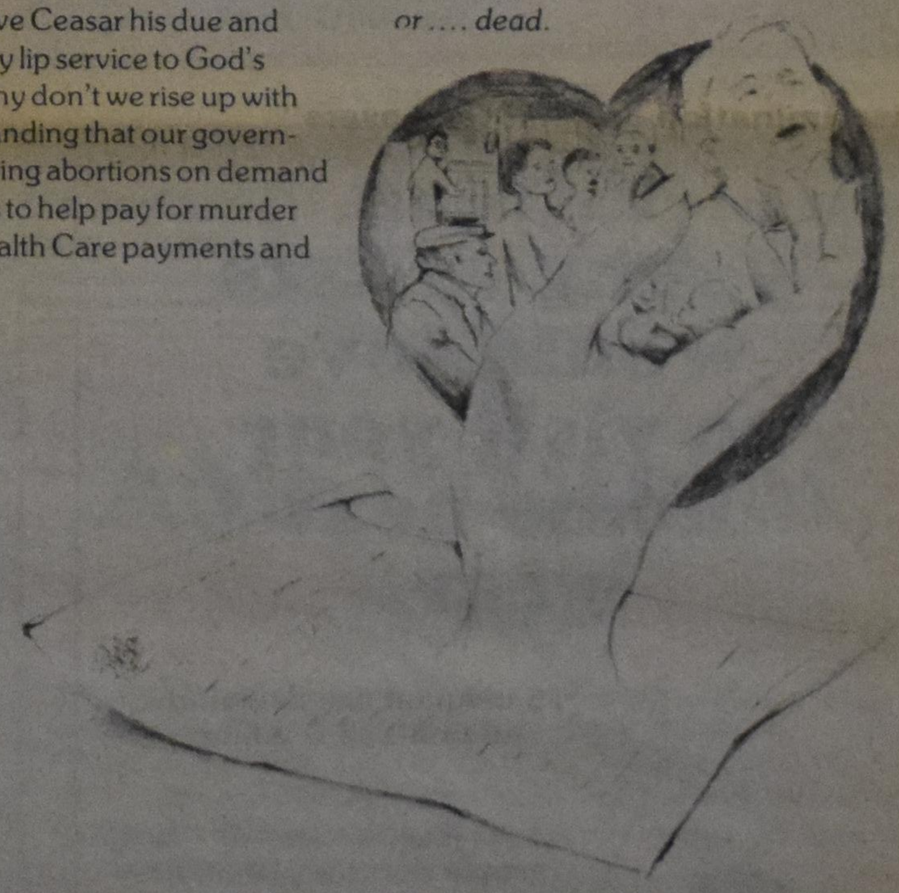
"Actions speak louder than words." One individual cannot accomplish much, but as united Christians, with God's help, we can move mountains. Is anyone prepared to DO something?

Diana Ludwig (Mrs.)
Edmonton, Alta.

I was hungry
and you formed a humanities club
to discuss my hunger.
I was imprisoned
and you crept off quietly to your chapel
and prayed for my release.
I was naked
and in your mind you debated
the morality of my appearance.
I was sick
and you knelt and thanked God
for your health.
I was homeless
and you preached to me
the spiritual shelter of the love of God.
I was lonely
and you left me alone
to pray for me.
I was an unborn baby
and you signed a petition
to try and stop my abortion.

Your words sound so holy
and you seem to be close to God.

But I'm still hungry
and lonely
and cold
or .... dead.



EDITORIAL POLICY: We encourage our readers to write brief responses to material published in our paper. Please specify the issue and article you are commenting on.

A long letter, 500 to 750 words, may be published in the upper right hand corner of this page provided it meets editorial standards.

Letters may be abbreviated or only excerpts may be published to meet editorial requirements. Unsigned letters will not be published but names may be withheld upon request.

we lose them!

Clarence Dijkema
Athens, Ont.

Editorial response:

My advice was "not to worry too much (Matthew 6:34) about losing the youth because "the Lord saves His Church when His people are faithful." *I now underline the phrase that appeared right after the statement "not to worry" to indicate that there is no assumption about youth maturing into true Christians, as if the covenant is a kind of automatic conversion machine. Our children too need to be born again, and parents do well not to follow Eli's example. Amen.*
Editor

Faculty and students appreciate C.C.

We have received your extra copies of *Calvinist Contact* and have put them in an area for students and Faculty members to pick up and read without checking them out.

I have had several favourable comments on these and find more people wanting to read *Calvinist Contact* saying: "have you another copy for me to read?"

Thank you for these extra copies they are appreciated!

Mrs. Emma Vanden Berg,
Dordt College Library
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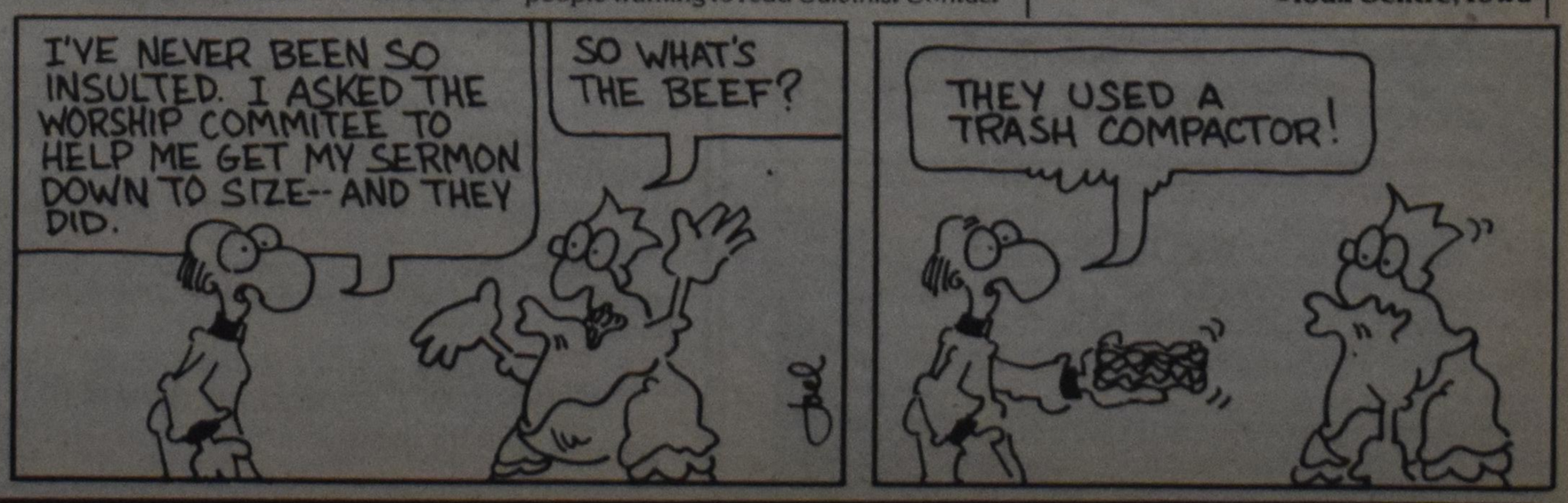
Pontius' Puddle


I'VE NEVER BEEN SO INSULTED. I ASKED THE WORSHIP COMMITEE TO HELP ME GET MY SERMON DOWN TO SIZE-- AND THEY DID.
SO WHAT'S THE BEEF?
THEY USED A TRASH COMPACTOR!

Society

Morgentaler — "not guilty" Continued from page one

From press reports and news coverage of the trial it was clear that the presiding Judge did not accept the defence of necessity. He in fact told the jury that the performing of "illegal" abortions was not the only choice Dr. Morgentaler had. In addition, one might seriously question whether the peril, i.e. an unwanted pregnancy, is the type of peril that is contemplated by the legal defence of necessity.

In a previous Dr. Morgentaler trial, the Supreme Court of Canada on evidence similar to that produced at this trial, had in fact declared that the defence of necessity was not available to Dr. Morgentaler. The jury, however, had the last word. Why the jurors decided as they did is a matter of speculation.

Dr. Morgentaler believes that Canadian juries will not convict him for "helping people." In a legal sense perhaps the jury did accept the defence of necessity. More likely, however, the jurors simply do not agree with the law as it stands and regardless or in spite of or because of the evidence they will not convict Dr. Morgentaler though he breaks the law.

According to reports, defence counsel urged the jury to send a message to the law makers by acquitting the accused. Such a challenge is at once an invitation to disregard the law and on the other hand a plea for a change in the law. As crown counsel pointed out to the jury such an invitation to disregard the accused's guilt and instead zero in on the issue of whether the law is right or moral is to "skirt with anarchy." One might add, of course, that it also asks one side of the debate to decide the issue of rightness and morality on which Canadian society is clearly divided.

The jury selection

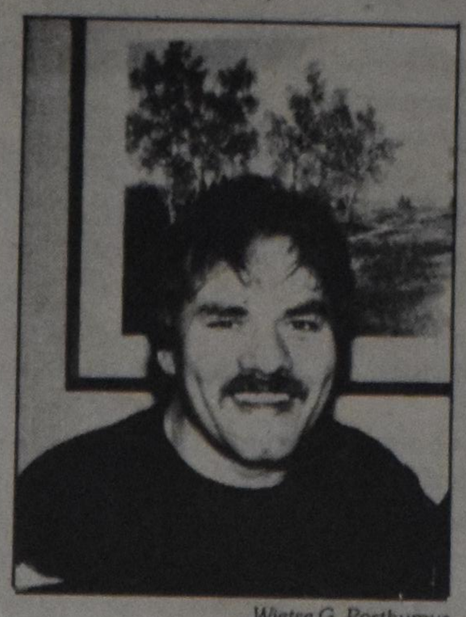
The jury gave Dr. Morgentaler what he wanted. Apparently he got the jury he wanted. The choosing of this particular jury was a somewhat historic event in itself in Canadian Law. For the first time, so it is said, experts in the field of jury selection were used by the defence to assist in picking the jury. Two U.S. experts, one a jury research specialist and the other a lawyer are reported to have stated that the "key factor" in choosing the jurors was religion or more precisely the degree of participation in church activities. They also tried to eliminate young people, older professionals and housewives.

Jury selection is a complicated and interesting procedure. A panel (group) of prospective jurors who have been asked to report for jury duty are called into the court at the beginning of the trial. Individual cards setting out the name, address and occupation of each member on the panel have been placed in a drum. A court official rotates the drum presumably to ensure a random selection, and removes one card at a time. The information on the card is then read out and the person whose name is read steps forward facing the accused. He is then asked if he is indifferent (unbiased) as to the issue between the crown and the accused. Defence counsel and the crown then go about the business of accepting or rejecting the person called. The procedure continues until a full slate of jurors has been picked.

Defence counsel are allowed a limited number of challenges without cause. That is to say a certain number (the number depends on the severity of the charge against the accused) may be rejected without defence counsel giving any reason. In addition defence counsel (the accused) may challenge any number of prospective jurors "for cause." The cause usually being that the prospective juror is not really "indifferent" or unbiased towards the accused or that he may decide as to the guilt or innocence of the accused other than strictly on the evidence to be presented.

Of course, only very rarely does defence counsel possess the necessary information to challenge a prospective juror successfully. More and more defence counsel will challenge every prospective juror and then embark on an examination in an attempt to discover the hidden attitudes and beliefs of the prospective juror.

In the U.S. such examinations often take days and even weeks before a jury is finally chosen. In Canada the courts have been reluctant to open up these examinations of persons to what is sometimes called a "fishing expedition," and the presiding judge at trial will often limit the questions to be asked of the prospective jurors to those agreed to by counsel and the court beforehand. The last two members of the jury chosen decide whether the next challenged juror is indifferent (unbiased) or not until a full panel is chosen (The procedure for deciding whether the first two jurors picked are unbiased is of course different).



Wietse G. Posthumus

Looking for hidden attitudes

The purpose of jury selection is ostensibly to pick a jury of twelve unbiased open-minded persons who will decide only the guilt or innocence of the accused on the basis of evidence adduced in court and in keeping with the law as put to them by the judge. Defence counsel, of course, looks for a jury that will acquit if not solely on the evidence then with the help of "hidden" attitudes, beliefs, etc. similarly the Crown (whose rules for rejecting or standing aside, or accepting a juror are quite different from the defence and who some feel has the edge in ending up with a jury of his liking) looks for a jury that will convict.

The law demands that a juror be impartial and after he has said that he is impartial it is clearly a battle of wits to find out what his leanings really are or what they are likely to be after having heard the evidence.

With modern techniques of polling and research it is easy to see how experts can be of tremendous help in the jury selection process. One of the experts even relied on "body language" of prospective jurors in attempts to discover hidden values or traits of sympathy or antagonism as far as the accused was concerned.

While the experts had prepared a long list of questions to be asked of each prospective juror, the trial judge allowed only three yes or no answer questions to be asked. These questions, the formulation of which had been agreed to by counsel beforehand were reported in the Toronto Star as follows:

"Do you have any religious, moral or other beliefs relating to abortion such that you would convict or acquit regardless of the law or evidence?

Have you, because of religious or moral beliefs or because of what you have read or seen in the media formed any opinion as to the guilt or innocence of the accused?

Despite any beliefs or opinions, would you be willing to set aside these beliefs or opinions and reach a verdict of guilty or not guilty solely on the evidence and the law you receive in this courtroom?"

If the system worked, we have to conclude that twelve unbiased, open-minded persons after hearing the evidence and considering the law decided that Dr. Morgentaler was "not guilty" and/or they were prepared to say that he could break the law with impunity. They accepted the need for Dr. Morgentaler's clinics and, until their decision is reversed on appeal, Dr. Morgentaler stands vindicated before the law.

The difference is moral and religious

The decision does absolutely nothing to help bring the different sides together. The pro-choice movement has still not considered the matter of the rights and justice for the unborn. The trial dealt only with the woman, her wants and her needs as perceived by Morgentaler and the jury.

Clearly the pro-life group has a lot of work to do. They have not convinced Canadian society of the meaning and sanctity of all life. Perhaps, also, they have not yet sufficiently considered the "needs," circumstances and conditions of the great number of people who applaud and celebrate the jury verdict.

That there is great sadness and rejoicing at the same time as a result of this decision is a dramatic illustration of the world that divides the sides. That difference is not explained in legal terms, nor can it be solved by Criminal law. It is in fact a difference of moral and religious commitments. To that extent the "jury experts" were clearly correct.

The tragedy is not so much the decision made in a court of law, but rather the undeniable direction of Canadian Society that is ready to declare the law on abortion, requiring only minimal controls, to be obsolete and unacceptable.

Criminal law can't change that direction. Morality cannot be legislated.

Wietse Posthumus is a lawyer working out of Toronto. He has in the past year been involved in a case involving a husband who wanted to prevent his estranged wife from having an abortion.

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The address of Rev. Geuzebroek is:

28 LOCKIE AVE., AGINCOURT, ON M1S 1N4

Phone number: (416) 292-7654

Press Review

Carl D. Tuyl

It had to come, and come it did; the Liberals moved a motion of non-confidence which disturbed the Tories as much as a flea does a sleeping elephant. The motion was handily defeated by gloating conservatives. Both the Liberals and the N.D.P., however, are to be congratulated for a vigorous opposition. Prime Minister Mulroney felt the need to defend his government's policies in an open forum before an assembly of insurance people. Also at the conference of first ministers the policy of job creation was emphasized. All this reiteration of job creation was in response to accusations that the cuts in federal spending really amount to contributing to unemployment.

Two newly elected members of parliament did not wait long to make their presence felt; they introduced private members bills calling for the reinstatement of capital punishment.

H.R.M. (His Retired Majesty) was in the spotlight again in the past week when in his customary royal manner he accepted the $50.000 Albert Einstein Peace Prize. His Retired Majesty was accompanied by a Canadian actress who certainly did a lot to brighten the scene.

We may pretty soon need a co-signer for the cost of car-insurance which like all other costs goes the way of balloons in beer commercials — up, up and away.

Joe Clark, our Minister of External Affairs, when in Ethiopia a couple of weeks ago, promised Canada's help to that drought-stricken country to alleviate the famine which kills people there by the thousands. The offer of help, alas, came from the generosity of Clark's heart, rather than from the cabinet's agreement on foreign aid. It appears now that the government will renege on its promises. Although the Liberals were blamed for it, having cleared out the cupboard, the Conservatives end up being pretty stingy.

Part of the government's policy is to adjust Canadian gasoline prices to world level, that as well as the increase in insurance costs makes the old family jalopy a fairly expensive luxury. It is time to take the bicycle out of the garage — better for your health anyway.

Our prize of the week goes to the American Conference of Catholic bishops who called the country's widespread poverty and high unemployment a social and moral scandal. The time in which the church could be locked between four walls on Sunday, and limit herself to weddings and funerals is past. Increasingly Christians are beginning to discover that God's Word is a word which asks for social and economic righteousness. I have read two books on the subject in the last few weeks. The writers, like Isaac of old, are digging up the wells of our fathers and point out to us again that there is no square inch of this creation which escapes Jesus' authority.

Things do not go well in Poland for freedom loving citizens. The government there, threatened by recent demonstrations, hinted at the possibility of renewed repressive measures. The great victory of President Reagan has convinced the Russians that he will not disappear from the political scene in the foreseeable future, and there is a remarkably conciliatory tone to diplomatic exchanges between Moscow and Washington. Who knows?

The Dutch parliament has set aside for a while questions about nuclear disarmament and the placement of cruise missiles to take up a much more important matter, namely the government allowance for crown prince Willem Alexander. Next year that allowance will be Fl. 900.000 and then climb to 1.3 million. There is a lively parliamentary debate on this life-and-death issue.

The Kampen professors J.T. Bakker and K.A. Schippers returned from their journey to the Christian Reformed churches on this continent. They reported that the reformed churches in the U.S. and Canada have a vitality which is often lacking in the Dutch churches. On the other hand, they found that, influenced by tundamentalism, many reformed churches have lost the reformational tradition. Ouch! The professors reported with great admiration about *The Banner*. Their recommendations amounted to an advice for more intense communications.

It is unbelievable, but our liturgical committee is already preparing for Advent and Christmas. The Santa Claus parade took place on November 4. My neighbour was just about ready to take the Christmas lights down, but he told me this morning that he might as well leave them up. Does time go faster, or do I imagine it? Maybe through a communist plot we were all forced to skip a couple of months in 1984? I know someone who is of the opinion that the communists cause lengthy spells of rain.

Anyway I am planning my advent sermons on the theme: "Come ye people be astonished."

Christian Service Centre a unique concept

Marian Van Til

The Guelph Christian Communication and Service Centre (GCCSC) was born out of conviction, need, and the desire for good stewardship of talents and resources.

The centre collects information about various Christian organizations, films, teaching videos, speakers, seminars, singing groups, Christian camps and retreat centres. It acts as a resource centre for churches who need such information. The centre also runs a computer which provides mailing lists, financial reports, and other services for Guelph churches so secretaries and committee members have more time for more important matters.

Margariet Ridder, l., and Eldean Kamp, founders of the Guelph Christian Communication and Service Centre

The Centre was begun by Marguerite Ridder and Eldean Kamp, who were convicted with a mandate to serve others as a result of studying the book of Ephesians. In the mean time, two needs surfaced within their own church. Where would they find a speaker to address "Christian communication in the family?" And should their church buy costly new office equipment which might include a computer? (Was there a possibility of being better stewards by sharing such equipment with others, they wondered?)

As the women combined their church's needs with the results of their Bible study, the idea for a Christian communications-resource centre took hold. After much prayer, talk, and the help of the chairman of the local Ministerial Association, the Christian Communication and Service Centre emerged.

With donated furniture and office space, and a loaned typewriter and computer, the Centre opened its doors in October, 1983.

GCCSC now sends to local churches and Christian groups, a monthly community calendar providing details of events taking place within the various area churches. It has a growing resource bank of information on Christian camps, retreat centres, videos, speakers, and musical groups.

Thus far the Centre's funds for equipment and materials have been obtained through the word processing work it does; workers who operate the Centre are volunteers. To become more useful to a broader clientele, the GCCSC must rely on more volunteers and monetary gifts from Christians who share its vision.

Those interested may contact the *Guelph Christian Communication and Service Centre, at 423 Woolwich Street, Guelph, Ontario, N1H 3X3; phone: 519-837-1640.*

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Church

Pastoral Pondering

From criticism to peacemaking

Remkes Kooistra

He most certainly was a member of the '60s generation.

Like many others at his age (late teens, early twenties) he was very critical of all institutions: church, state, and society.

Almost everything in the church and in our local congregation ought to be changed, he thought. Our worship services did not promote communication. We should not be seated in pews, one row behind the other, but rather in circles on the floor, preferably holding hands.

The minister should not come with a prepared address, but the entire congregation should make the sermon; the minister might serve as a discussion leader, that is, if he had any gifts in that field.

The Lord's Supper should not be celebrated only four or six times a year, but every evening at the close of an *agape-meal*, to which the whole congregation would be invited.

If we were a living congregation, we would almost live in the church building. Not only that, we would become very much involved in the community. After our meal and the sacrament, we would go into the city and do some actual building — for example, renew houses that were dilapidated and infested with cockroaches. The entire congregation would be an agent of Christian social work, and in itself, a community of love. In this way we would all be happy together and promote the same in our community without any organizational *hassles*. We would be like the original Christian church in Jerusalem, or even better.

Many of you remember both the critique and the enthusiasm of those rebellious years. In the meantime, my critical friend, while waiting for the ideal situation to become reality, could not be bothered by going to church — he needed that time to reflect on *the church*.

But now my friend was ill and dying. He had burned the candle on both ends. His fragile life could not stand the speed nor force of his thoughts and emotions.

Since he knew that the end was near he called me to his bed. This is what he said, "I want to make peace with the church. Call my elder. Let him pray with me. Maybe he should anoint me with oil, like James wrote ..."

At this point he paused with a little rebellious twinkle in his eye, trying to guess how I would react. "Come back soon. Let us celebrate the Lord's Supper once more. And. Please use the official form."

Exhausted, my friend laid down his head on the pillow. "You see," he whispered apologetically, "my tired blood does not co-operate too well anymore. I need a new body and new blood for the new earth."

And I? What should I say? I said, "'Blessed are the peace-makers, for they shall be called sons of God.'"

Dr. Remkes Kooistra is campus pastor emeritus at Waterloo University, Waterloo, Ont.

Drift to religion in Russia angers Kremlin

(MCC) — The Kremlin is becoming increasingly concerned that large numbers of young people are drifting to religion and is calling on schools and youth organizations to step up atheistic propaganda, according to an article in the Soviet Communist Party newspaper Pravda.

A front page editorial said that sociological research shows that a significant portion of the population still hold religious beliefs. "It is imperative to carry out more active propaganda about scientific-materialist opinions, pay more attention to atheist education," the editorial said. "The Party is particularly concerned that young people form firm atheist opinions."

Kuyper's Kapers

MEMBERS OF PARLIAMENT, AS PRIME MINISTER, I PLAN TO TURN THIS COUNTRY AROUND
CANADIANS ARE UNITED IN THEIR DISSATISFACTION OF OUR PRESENT SITUATION
THE HUMANIST PRINCIPLES THAT CAUSED CANADA'S PROBLEMS WILL NOW BE REPLACED WITH CHRISTIAN PRINCIPLES
WHO WROTE THIS SPEECH?

Lutheran bishop says church and state are distinct in function, but not separate

NEW YORK, NY (EP) Amid rising concern about the role of religion in politics, a Lutheran leader stated that "church and state have distinct functions" but they are not "hermetically separated."

"I cannot underscore sufficiently our conviction that the believing community, or church, cannot be legitimately ruled by the government; nor can the civil community be legitimately ruled by the church," said the Rev. James R. Crumley, a bishop of the Lutheran Church in America (LCA) at a press conference in New York September 18.

The Christian message is a public proclamation said Crumley, and Christians understand that their work is to preach the gospel and work for justice, peace and human welfare.

Crumley urged the three million members of the LCA to exercise their obligation to the state by offering intercessory prayers on behalf of the state and its leaders, encouraging responsible citizenship and government service, helping the state understand and be accountable to the sovereign law of God, supporting the state in the duties of just government, and championing the civil rights of all citizens.

Crumley also said that in making a public witness, Christians must be tolerant of those with whom they disagree.

"Tolerance is the cardinal virtue in politics. To tolerate something is not necessarily to condone it. But tolerance is absolutely necessary for the creation of space and buying of time, within which people can work out their differences," he said.

Rime or Reason

Samson used an ass' jawbone
to slay his foes of old.
But e'en today he isn't alone —
there are jawbones just as bold.

Klaas Sis

Presbyterian, Calvinist, Lutheran.
we call certain churches of God.
Perhaps in their disputer'n
He might call them **Ichabod.**

Sy Nodd

Canadian students benefit at RBC

Canadian students attending Reformed Bible College (RBC), Grand Rapids, Michigan, this fall may pay tuition, room, and board in Canadian dollars accepted at a par with U.S. dollars. The Canadian dollar is currently worth about 70 American cents.

This is the second academic year in which RBC has received a designated gift from an anonymous American donor for such a scholarship. During the 1984-85 school year, 26 % of the RBC full-time credit students are from Canada, says RBC's fall Newsletter.

Church News

Christian Reformed Church

Accepted

— to Palmerston North, New Zealand, Rev. Sidney Cooper of 1st, Sarnia, Ont.

Declined

— to Calvin, Ottawa, Ont., and Maranatha, Belleville, Ont., Rev. Michael De Vries of Harderwyk, Holland, Mich.

Classis meeting

— Classis Hamilton will meet in regular session on Jan. 23, 1985, in the Trinity CRC, St. Catharines. Materials for the agenda should reach the stated clerk, J.W. Jongsma, by Dec. 18, 1984.

— Classis Toronto will meet in regular session on Jan. 24, 1985 at 9:00 a.m., in the Rehoboth CRC, Etobicoke. Materials for the agenda should reach the stated clerk, Henry Lunshof, by Dec. 10, 1984.

— Classis Huron will meet on Jan. 9, 1985 in regular session. Materials for the agenda should reach the stated clerk, B. De Jonge, by Dec. 5, 1984.

New congregational clerk

— 2nd Toronto, Ont. Corresponding clerk: John H.M. Blom, 59 Clearbrooke Circle, Rexdale, ON M9W 2E6

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Presbyterian comment

Few Presbyterians shop at A & P

Robert J. Bernhardt

For every Presbyterian minister fall means not only the return of congregational activities to full swing but also the arrival of the annual selection of the Presbyterian Book of the Year Club.

This year's selection once again sustains the tradition. Though it looks much like every other year's selection (plain blue cover), and on many pages even reads like the others, it is new. Affectionately known to ministers as the A. & P., I refer to The Acts and Proceedings of the General Assembly.

The General Assembly, which meets annually in the month of June, is the highest of the four levels of church courts in the Presbyterian Church. In unbroken succession since 1875, this year's Assembly in Peterborough was the 110th General Assembly of the Presbyterian Church in Canada.

Considerable detail

This year's A. & P. runs to over 500 pages and as always is very intimidating to the uninitiated. Though it chronicles the life of the denomination in considerable detail, few church members, aside from the ministers, ever manage to find their way around in it. Indeed, I have known ministers who, with only occasional lapses, have managed to live without indulging.

In addition to the 60 pages which contain the actual minutes of this year's proceedings, there are 120 pages of statistics and a hefty 350 pages of committee reports. Amidst the numerous bodies that report to the Assembly, this year three claimed the preponderance of space.

Administration and ministration

The report of the Administrative Council occupies about 35 pages. This body keeps the administrative machinery functioning smoothly and the financial planning of the denomination on track. The Council presented something like 38 recommendations to the Assembly and a quick review indicates that they were virtually all adopted almost as presented.

This year the report of the Committee on Church Doctrine is uncharacteristically long (40 pages). However, the text of the new contemporary statement of faith "Living Faith" takes up three-quarters of that space. Fortunately "Living Faith" has now been published as a separate booklet and so it will escape obscurity. In contrast, many valuable statements produced by the Church Doctrine Committee over the years went undiscovered by most people in the church because they only appeared in the A. & P.

Optimism and real progress

The Report of the Board of World Mission took up 50 pages in the A. & P. and included brief reports on all those congregations in Canada which receive financial assistance from the mission funds of the church. Given the realistic problems confronting congregations today, especially those of marginal size, the reports year by year seem to reflect an almost incurable optimism.

The Board's report also outlines conditions and progress in the twelve overseas fields in which the church has a direct and substantial interest. While literature distributed by the Board does contain much of this information, it seems that many in the church never get a very clear perspective of the denomination's participation in the life and work of the broader church of Christ.

Bureaucratic distance

A quick count reveals that the printed reports to the Assembly include over 225 formal recommendations. That number does not include the resolutions put forward by individual commissioners to the Assembly. Admittedly, many resolutions relate to minor and routine matters of business. However, since the actual formal business sessions of the Assembly only occupied approximately 24 hours, this meant that resolutions had to be approved at the rate of about 10 per hour or one every six minutes.

My initial response to this year's A.& P. seems to match my now almost chronic reaction. One wishes that all ecclesiastical bodies (and not just the Presbyterian General Assembly) could restrict themselves to fewer resolutions. It also seems regrettable that so much that is significant to the health and vitality of the church never really comes to the attention of the people in the pews.

In all of this the Presbyterian Church in Canada is far from unique. But saying that does little to relieve the uneasiness I feel. In the contemporary church there is too frequently an unhealthy detachment between the people in the pews and the official deliberations of denominational bodies.

Robert Bernhardt is pastor at Chalmers Presbyterian Church in Hamilton, Ont.

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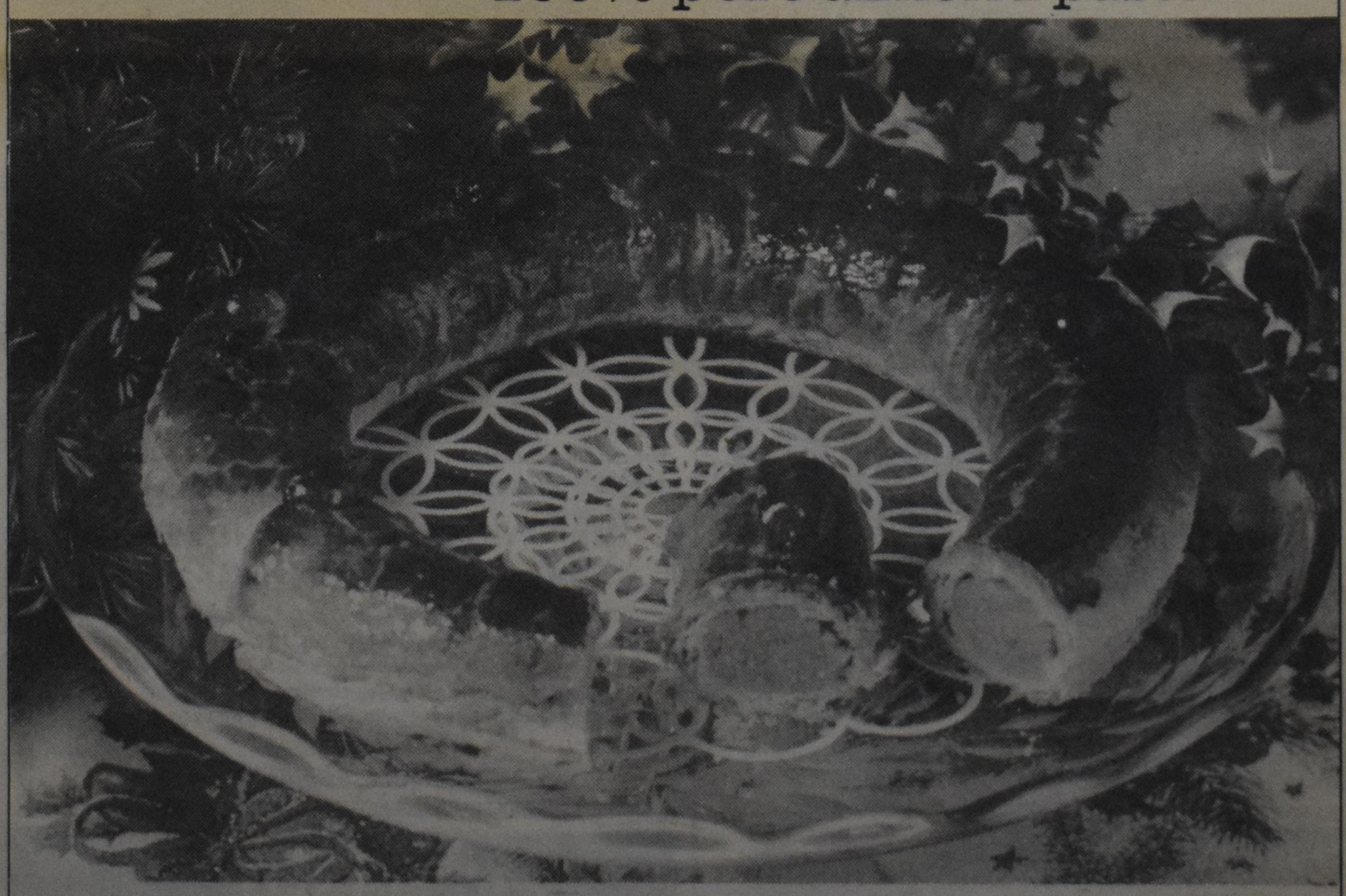

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School

Chalkmarks

Parental involvement in incidental learning

Much learning takes place incidentally. By this educators mean that children pick up many facts and concepts from just being alert and observing the things and events around them. This natural sort of learning is rather important because it gives students "hooks", as it were, to "hang" their school learning on. The process also works in reverse, when school learning helps children understand the things going on around them.

Parents can do much to help this incidental learning by drawing their children's attention to things. For instance, some students have much difficulty with metric measurement because the units don't seem to relate to anything in their experience. If parents make a bit of a sport of having them guess weights and capacities of various food containers around the house, such activities would greatly enhance the limited amount of teaching that can be done at school, and thus make the concepts involved much more meaningful. Referring to distances and lengths in kilometres and centimetres would also be useful. These things can be done in a happy, non-pressured way, and then maybe even you parents will become more metrically minded. Or did you vote Conservative, thinking they were actually going to repeal the metric system?

Another area where incidental learning can take place is in church. Now, of course, we go to church to praise God, and not to learn reading and spelling. Nevertheless, if parents encourage their children to follow the scripture reading, their reading skills will grow, and they will develop the good habit of tuning in to what the Sunday message is about. Too often children and youth are just allowed to daydream or "fiddle around" during this part of the worship service. Such idleness teaches them the incidental lesson that whatever this procedure may be, it's not very important.

Most church hymnbooks divide words phonetically to fit under the notes. Some of the best phonics teaching occurs when a parent's fingers move along, pointing out these word pieces to their primary school-aged children as they praise the Lord together. It's a great way to encourage participation in the service at an early age, and the Lord's praise will not be decreased because some learning took place while He was being exalted. As a matter of fact, we've all probably learned a good deal of poetry and theology from the hymns we've sung.

Alert, thinking, involved people learn automatically from every situation they experience — but sometimes it helps to prod the automatic system to tune in to the right signal.

Richard R. Poortinga, Principal
Saskatoon Christian School
Saskatoon, Saskatchewan

South African professor is Multicultural Lecturer at Calvin College

Henry de Jong

Dr. Daniel Cloete, Professor of New Testament at the University of the Western Cape, Belleville, South Africa, has joined the Calvin College faculty for the 1984-85 school year as the College's fifth international guest professor in its Multicultural Lectureship Program.

Between the years 1952 and 1979, when he joined the faculty of the University of the Western Cape, Dr. Cloete studied at various institutions in South Africa, taught primary school for four years, and ministered, for four years, to a congregation of the Dutch Reformed Mission Church. He earned his Doctorate of Theology in New Testament in Kampen, The Netherlands. His advisor there was Prof. Dr. Ribberbos.

Dr. Daniel Cloete with his family

Highschool writing

A few years ago, Arthur N. Applebee of Stanford University coordinated a study of writing done by highschool students. He reported that in all subject fields the vast majority of writing is intended for one audience, namely the teacher.

Dr. Allan Hammond, in the Prince Edward Island, Department of Education "Communicator" calls this practice into question. Writing, he says, should entail elements of thinking or rethinking. But, with the teacher in mind for the audience, the studen often becomes lazy. The student may expect the teacher, who is familiar with the subject, to make connections in thought that he does not articulate himself. The student may also recall particular phrases or sentences that the teacher has used in class, and thus may feel no need to restate or rethink the idea.

It is only when words are used in combinations new to the writer that new levels of understanding are reached, and it is this understanding, afterall, which is the goal of learning. In order to increase the likelihood of writing as a satisfying learning experience, Hammond suggests that students should be encouraged to write for audiences other than the teacher. This is especially effective if the imagined audience is less informed or less articulate than the student. The work of rethinking and restating difficult ideas for such an audience can be a well spring of fresh comprehension.

Arthur Applebee's study is reported in the publication *Writing in the Secondary School* (National Council of Teachers of English, 1981) and in the chapter "Writing and Learning in School Settings" in *What Writers Know* edited by Nystand (Academic Press, 1982).

CDC presents new position paper

On Friday, November 30, at 8 p.m. in the Redeemer College Auditorium, the Curriculum Development Centre (CDC) will presents its new educational position paper, "Reaffirming an Educational Vision." Harry Fernhout, director of the CDC, will present the paper. Afterwards, a panel of four will respond.

The panel consists of Clive Beck, Professor of Philosophy of Education, Aukje Masselink, a special education teacher, and Education Coordinators John Stronks and Harro Van Brummelen.

The new position paper, written by CDC's staff and approved by its Board consists of three parts. Part One articulates CDC's educational vision. Part Two suggests ways of organizing CDC's activities, and Part Three discusses how CDC should relate to other educational institutions. Copies of this paper can be obtained from the CDC office, 229 College Street, Toronto, ON M5T 1R4.

INSIDE ICS ICS ICS

We received a letter from Wales the other day. I don't know whether we've ever heard from anyone in Wales before. And it came from ICS in Wales, of all things. The ICS stands for Institute of Celtic Spirituality.

This is a new Institute, and the letter didn't have much detail about what it is. The Director is Rev. G. ap Iorweth, and he says it is newly established with little financial support at present (we can understand that!). He requests some of our academic papers giving Christian perspective especially in the areas of psychology and the social sciences. Apparently the ICS in Wales wishes to be a sort of study centre which can give leadership on thinking in distinctive Christian ways about academic and social issues.

We are happy to work with them on that, so far as we can. So we've sent them some papers at their bilingual address, together with information about our work and lists of other papers and books that we handle. We wish them well and will try to keep in contact with them, sending them our *Perspective* newsletter and other materials.

We are in contact with various small centres of a similar kind in North America and overseas. There's one in Northern Ireland, for example, and larger centres in Australia and New Zealand. We wish to join hands with likeminded people wherever the Lord raises them up. It is exciting and rewarding to be part of this kind of worldwide network.

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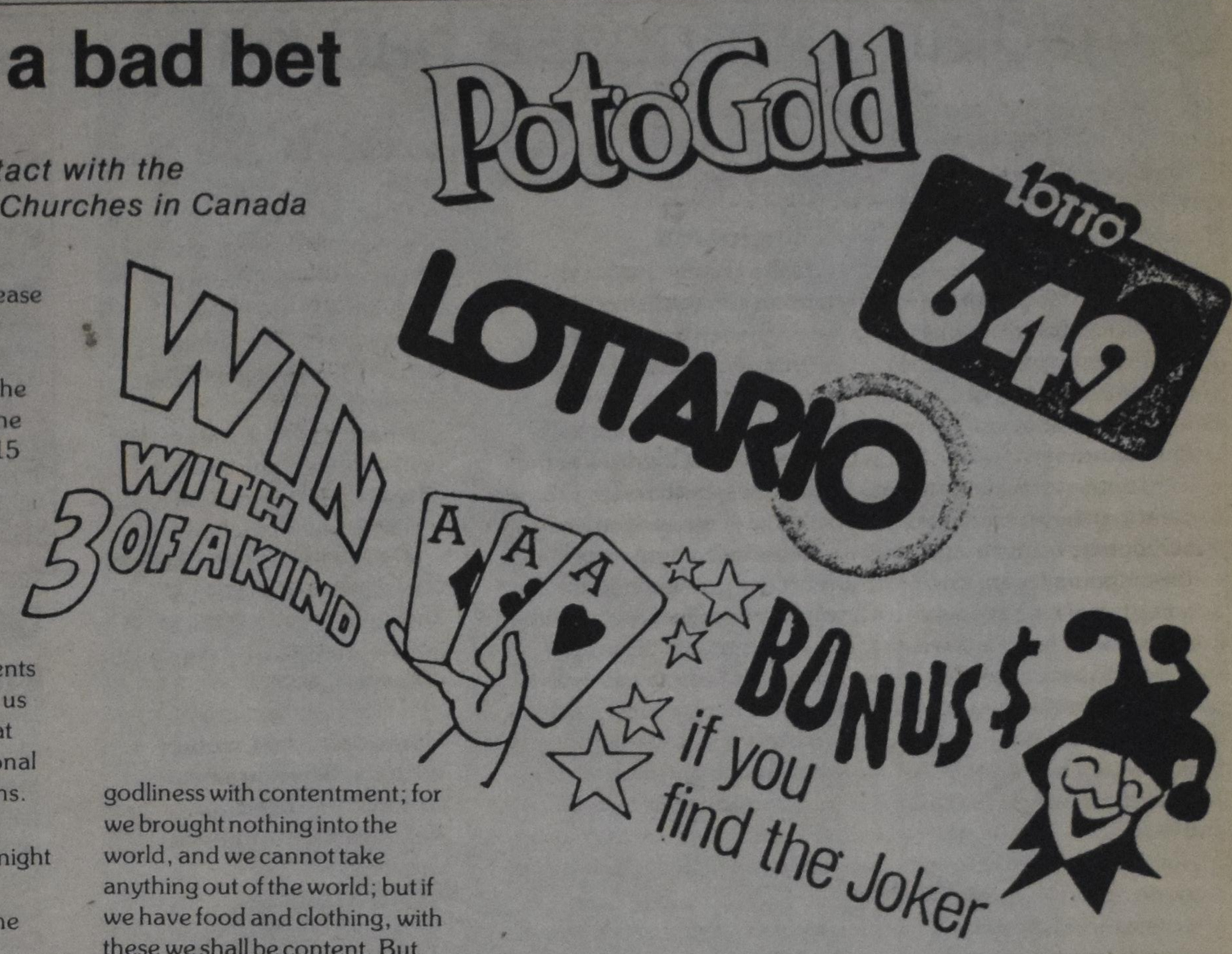
Society

Canadian lotteries: a bad bet

1984 statement from the Committee for Contact with the Government, Council of Christian Reformed Churches in Canada



Having observed with growing concern the phenomenal increase in government endorsed lotteries, and having been particularly disturbed by the aggressive and at times highly questionable advertising techniques of some provincial lottery corporations, the Committee for Contact with the Government hereby reaffirms the basic premise of its statement to governments dated December 15 1980, when we expressed the belief that

LOTTERIES ARE AN IMMORAL AND COMPLETELY INAPPROPRIATE MEANS FOR OUR CANADIAN GOVERNMENTS TO USE TO RAISE REVENUES, REGARDLESS OF THE INTENDED USE OF THE MONIES.

None of the responses from Federal and Provincial governments we received and the arguments they contained have persuaded us to alter that belief. Quite the contrary! We are now convinced that lotteries have become a blight on the nation, that they are a national disgrace, and that they constitute a serious disservice to all citizens.

Background information

The Bible teaches us that nothing we possess on earth, including our money, actually belongs to us. The earth and everything on it belong to the Lord. In consequence we are called upon to avoid all greed and to use our God-given resources in a stewardly manner, in positive, constructive and serving ways.

Lotteries thrive on greed, on love of money, offering riches to a few at the expense of many. They encourage people to play a game rather than to practise stewardship. They entice us into false hopes of gaining an equally false sense of security.

Until 1969, lotteries in Canada were rendered illegal under the terms of our Criminal Code, a set of laws reflective of the moral and ethical positions of most Canadians. However, in 1968, the civic administration of Montreal introduced lotteries to the general public as a means for raising funds required for the construction of extremely expensive Olympic installations.

These lotteries proved to be an instantaneous success, both with the people and with other levels of government. With some haste lotteries were removed from the Criminal Code in 1969, and since then they have spread across the land like an epidemic.

What once was condemned as gambling suddenly became known as a "voluntary tax." Canadians were actively and aggressively encouraged to "play the game" in support of such worthy causes as the arts, sports, scientific research and education. What once had been a vice became almost overnight a virtue, and the end was carefully shown to justify the means.

These three factors have contributed to the success of lotteries:

1. tough economic times
2. our inclination to have a little "fun" when the world around us seems so bleak
3. the lure of instant wealth

These elements are not unique to the secular world. We Christians also worry about the economy; we too like to play games as a diversion, and we appreciate the comforts of North American life as well as others do. For these and possibly other reasons Christian people, too, are probably participating in the many different kinds of lotteries available almost everywhere.

Advice to the churches

For reasons mentioned above and for the sake of the Gospel we urge Christian people to see lotteries for what they really are: an appeal to greed, a poor kind of stewardship, a thinly disguised form of gambling, an essentially dishonest and manipulative scheme for raising funds, a wholly inappropriate business for governments to have initiated and to be associated with, a ruse applied by political leaders who lacked the courage to raise through fair and normal taxes the monies by which they believed our society would be well served.

Moreover, we point our people to the Scriptures, especially to Paul's first letter to Timothy.

There is great gain in godliness with contentment; for we brought nothing into the world, and we cannot take anything out of the world; but if we have food and clothing, with these we shall be content. But those who desire to be rich fall into temptation, into a snare, into many senseless and hurtful desires that plunge men into ruin and destruction. For the love of money is the root of all evils; it is through this craving that some have wandered away from the faith and pierced their hearts with many pangs (1 Tim. 6:6-10, RSV).

Furthermore, we suggest that all of us should deal compassionately with those who have come to view lotteries as a harmless way of spending money, as a pleasant game, an innocent diversion. Without becoming judgmental we should counsel them to recognize that our monies are not ours to spend and play with as the fancy strikes us, but that they are a complex trust to be used with care and with an eye to service of both God and neighbour.

Finally, we urge our members to speak or write to their elected political representatives on this issue. Encourage them to speak and vote against the public advertising of lotteries, for such media exposure is a temptation to irresponsible and unstewardly conduct. Let them know that this gambling will ultimately not benefit the nation, its economy or its social development. Tell them clearly that, if anything, lotteries are an injustice in the land.

Advice to governments

It is the undeniable and irrevocable duty of governments to rule with justice for all and with charity towards the weak and powerless. The role of government is essentially a protective one, a caring one, a helping one. Governments ought therefore never to initiate lotteries, endorse them or encourage participation in them.

Lotteries are unjust. The proportionate amount of income poor people are seduced into spending on lotteries is far greater than that of people who could afford contributing to a voluntary tax.

Lotteries are uncharitable. The chances of winning are less than the chance of being struck by lightning, yet the lottery propaganda material never mentions the real odds. It merely, cruelly, assumes the public to be ignorant and stupid, ready to be duped.

Lotteries help no one. Quite the contrary: they deceive. They hold before an unwitting public a lie, a false and misleading expectation based solely on the efficacy of possessions, of riches, of money. There is nothing creative about lotteries, nothing wholesome, nothing really valid and nothing lasting.

Lotteries, finally, undermine the general well-being of society, for they create false notions of what is really worthwhile in life. They enhance the illusion of the quick fix, the easy way out of our human dilemmas, the plausibility of soft and painless solutions to profoundly complex problems.

Continued on page 10 ...

Lotteries drain money from poor

A government study found that 77 percent of people who buy lottery tickets regularly had annual incomes of under $10,000.

Canadian Churchman, May 1982

If God is for lotteries, who can be against them?

And, in the Loto 6/49 draw, Samuel Chica gasped when he checked his ticket yesterday against winning numbers printed in a newspaper.

If he could believe his eyes, he had won $273,059.

Chica, 36, of Nashville Ave. in York, came to Canada 11 years ago from his native Ecuador and has been supporting his elderly parents, he said in Spanish through Quezada, who interpreted for him.

And because he was so good to his parents, said Quezada, "that's why God helped them. We believe that."

Toronto Star, August 31, 1983.

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Feature

Canadian lotteries: a bad bet

... continued from page 19.

It is unconscionable for governments to have initiated the lottery business, reprehensible for their corporations to encourage participation in them. We challenge governments to demonstrate that their conduct in the matter of lotteries has inculcated any positive and lasting values!

It will not do for governments to claim that they were forced into the lottery business because too much good money was flooding out of their areas to lotteries elsewhere. Governments could have mounted public information campaigns to demonstrate just how fraudulent such lotteries actually are in terms of winning and losing.

Neither will it do for governments to claim that the proceeds of lotteries are required to support a variety of good programs. The end does not justify the means. Governments could have offered special and better income tax advantages to those wishing to make donations to charitable or other worthy causes. Appeals to the private sector could also have been made for a more creative participation in programs designed to satisfy particular needs in society.

Nor, finally, will it do for governments to claim that a vast number of people wanted lotteries, that governments merely have catered to the popular will. Most Canadians also want lower taxes, yet somehow governments feel free to ignore that reasonable wish.

Our governments should have the courage to be leaders for the people's good, not lead them astray. Our governments should be honest in dealing with people, not deceptive. Finally, our governments should themselves practice good and responsible stewardship, thus setting an example the citizens would want to emulate.

Conclusion

It may not be feasible to abolish lotteries at this time, even though we strongly advocate their dissolution. However, while governments should regulate the corporations where and as long as they exist, these bodies should be instructed at once to cease all promotional campaigns. Moreover, governments have a very clear obligation to inform the public about the truly staggering odds against winning large sums of money. Mere courtesy suggests this, honesty demands it, and the proper role of governments requires it.

Governments should also assume clear responsibility for social service functions and the public support of certain cultural, educational and sports activities. It was a serious error to make these functions and programs subject to the fluctuating and, hopefully, decreasing earnings of lottery corporations.

Finally, governments should review their criteria for tax advantages offered those who make donations to charitable and certain other organizations. Canadians should be encouraged to see that it is indeed more blessed to give than to receive.

Committee for Contact with the Government
Council of Christian Reformed Churches in Canada

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Lottery advertising took this form in England during the 1820's. (from: By Chance a Winner, The History of Lotteries).

One million dollar prayer

An unemployed immigrant, with a wife and five children at home, believes God took pity on him and made him a millionaire.

"I fell on my knees with my rosary in my hands and prayed to God," said Leslie Nascimento, 40, of Galloway Rd. in West Hill. "I'm very religious and I've always believed in the power of faith and prayer."

Nascimento's prayers were apparently answered when he checked yesterday and discovered he held an Aug. 28 Super Loto winning number for $1 million.

The win came none too soon for the Guyanese immigrant who lost his import-export business due to political upheaval in his homeland and came to Ontario five years ago hoping for a fresh start.

Toronto Star, August 31, 1983.

Governments profit from ignorance

Since 1969, when the Criminal Code was amended to make lotteries legal, government-promoted gambling has spread across Canada. Now we have the Atlantic Lottery Corporation, Loto-Quebec, the Ontario Lottery Corporation, and the Western Canada Lottery Foundation.

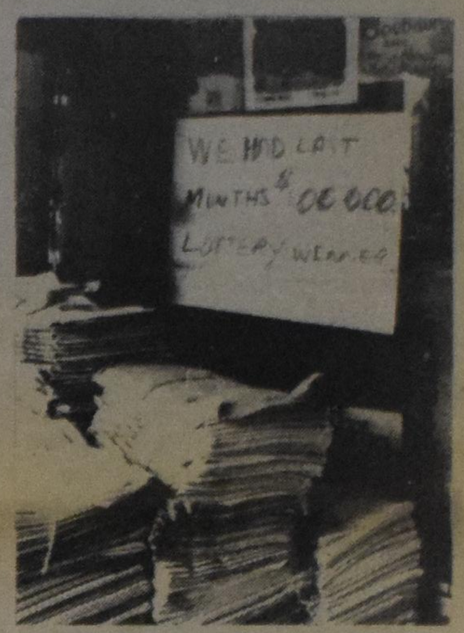
Canadians bet about $1.3 billion a year on lotteries, and some of the brightest people in government — assisted by the best computers — are hard at work on schemes to make them bet still more.

Tens of millions of dollars in advertising are spent each year to persuade citizens to bet. Governments use all the advertising media, from TV to billboards, to tell us of the joys of gambling. No toothpaste or detergent is advertised with more energy and imagination than the rewards of buying lottery tickets ...

An Italian premier once called lotteries "a tax on idiots." Idiots, it goes without saying, are free to do whatever they want to do with their money, but it is puzzling and appalling to find provincial governments methodically exploiting their idiocy.

There was a time when the main function of provincial governments was education. Governments today, it seems, are less interested in eradicating ignorance than in using it for their own ends.

Excerpts from an article on lotteries by Robert Fulford in Saturday Night, May 1984.



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Christiaan Teeuwsen:

Profile of a European year

Marian Van Til

Christiaan Teeuwsen, a 27-year-old Christian Reformed organist, recently returned from a unique year in Europe. Teeuwsen was based in The Netherlands but toured West Germany as well, soaking up all he could on organs and organ playing.

Teeuwen's stay in Europe had a three-fold purpose: The study of historic organs, presenting recitals in Holland and Germany and — the crowning achievement — receiving a solo performer's diploma from Amsterdam's Sweelinck Conservatory.

Teeuwsen left Canada for Europe in September, 1983. He had been in St. Catharines, Ontario, his home town, for only a few months after receiving a Master of Fine Arts degree (M.F.A.) from the University of Iowa (U. of I.) in Iowa City. (Chris graduated with a B.A. from Dordt College, Sioux Center, Iowa, in 1980).

Top right: organ of the St. Bavokerk, Haarlem, The Netherlands; left: Chris Teeuwsen speaks to Marian Van Til.

The year-long trip to his parents' homeland came about in a surprising way. One might have thought that a well-placed relative helped to arrange it. Or that Teeuwsen's natural inclination to visit the land of his family's roots would have spurred him on. Such was not the case.

Dr. Dolores Bruch, Chris's organ professor at U. of I., sent a tape to two prominent Dutch organist-scholars, Klaas Bolt and Piet Kee. (They were two of many international contacts in her field). The tape contained organ works played by Bruch — and a few performed by Teeuwsen.

Bolt, organist for 30 years at the renowned St. Bavokerk in Haarlem, then wrote Bruch inquiring whether the student whose taped performance he had heard would be interested in studying at the Sweelinck Conservatory for a year. Teeuwsen was willing and able to go.

A half year later Chris was living in Haarlem, boarding with an elderly couple. He enrolled at the Sweelinck Conservatory and became an assistant to Bolt at St. Bavo. The St. Bavo organ is a three-manual instrument which took the eighteenth century builder Christian Mueller three years (1735-38) to finish.

The church's reverberation time, i.e., the time it takes for sound to die away, is a phenomenal eleven seconds, adding to the organ's impressiveness. But the organ is as beautiful to see as to hear. (see photo).

Teeuwsen searches for words as he talks about what it was like to play an organ which Handel, and later Mozart, played. "I wasn't allowed to play at St. Bavo, really," he says. "But Klaas 'wrote me in' as an assistant, so I had rights to practise there. I played there three times a week, twice to practise (and) on Saturday for tourists. The place is crawling with tourists on the weekends."

Klaas Bolt became a sort of mentor to Teeuwsen while Chris was in The Netherlands. "I lived literally in his *broekzak*," (pants pocket) says Teeuwsen enthusiastically. "Everything was arranged through Klaas Bolt. He's very well-known. He could (and did) arrange for me to play any organ." During the latter part of the year, Bolt set up countless recitals in all parts of The Netherlands and in some parts of West Germany. Sometimes Teeuwsen and Bolt gave joint recitals, sometimes Teeuwsen presented solo performances.

In all that playing and travelling, Teeuwsen was learning invaluable lessons about historic organs and "early" organ music played in its natural setting. Chris has a special interest in the music of North German Baroque composers (early 17th century). Bolt was the ideal man to learn from — he plays early music almost exclusively and is an expert in the special knowledge it takes to perform such music correctly.

"You don't just play what's on the page," explains Teeuwsen. There is much that musicologists and organ scholars have discovered in the last fifteen years that lends to vital but accurate performances of such music. Teeuwsen adds, "You can play all the (restored) organs you want, but when you play with someone like Bolt, it all begins to make sense."

Teeuwsen was Bolt's only private student for the year. Bolt's time is taken up with teaching the history of organ building, organ, and improvisation at the Sweelinck Conservatory. Bolt also works for Holland's "Monumenterzorg." Teeuwsen's explanation: "He's the number one man in restoration of historic organs in Holland or maybe the world"

Chris supplemented his organ study with study on the harpsichord (the pervasive 17th-18th century keyboard instrument which was the forerunner of the piano). Teeuwsen also studied 19th century organ music with a second organ teacher, Bernard Bartelink.

To any organ connoisseur, Chris is happy to list "organs you should hear!" (Translation: "My favourite organs"). Among those he mentions frequently are the instruments in Oosthuizen (province of Noordholland), Kreward (Groningen) and of course, St. Bavo. The former two are the oldest and second oldest playable organs in The Netherlands, dating from 1521 and 1531 respectively. In the near future, Teeuwsen may be one of the leaders of a small tour group which will visit historic European organs.

The highlight of Teeuwsen's stay was attaining Sweelinck Conservatory's solo organ performance diploma. "For me that's the best thing of the whole year," exclaims Teeuwsen.

Acquiring the diploma became a goal only after being in Holland for several months. The full conservatory course takes five years, but Teeuwsen wanted to take only the "practical" exam — that part which requires performing six pieces for an exacting jury of expert organists.

In January Teeuwsen finally persuaded Bolt, as a conservatory faculty member, to bring up the matter to the examination committee on which Bolt sits. By the end of February Teeuwsen had the permission needed to play the exam "if my papers (from Iowa) looked alright," says Chris. "They gave permission," Teeuwsen thinks, "because they didn't think I'd make it."

Teeuwsen is the only student to have received the performer's diploma without having completed the entire conservatory course.

When people ask him what he did in Europe, Chris is still uncertain how to respond. "Most people who don't understand music don't know what I'm talking about," he laments. "I don't know how to talk about it."

That is only an immediate problem. Now that Teeuwsen is back home he's teaching organ, practising, and "loafing" — but not much: Recitals are being arranged in Ontario (including Toronto), Florida, Tennessee, and again in Europe. An audition for CBC Stereo's "Organists in Recital" will soon be completed as well.

Chris was asked about his plans, what he'd like to do now. "Get married," he deadpanned. Then seriously, he delineated two hopes for his future. "One, I want to keep playing, to give recitals and recital series. And I want to teach, to be in a school — a college, or if possible a music school or conservatory."

"You need to be very well-known first to get that far," Teeuwsen adds. "You have to be good."

Indications are, Chris Teeuwsen is well on his way.

Family

Helping children with death and bereavement

Children's changing conceptions of death (two)

Irene Oudyk-Suk

Children's notions of death undergo developmental changes. A preschooler's understanding of death is much less accurate then a teenager's understanding of death. Grieving is affected by what a child knows and understands about death. We are better able to deal with children's misunderstandings, questions, concerns and fears about death when we have some notion of how the concept of death develops.

Psychologists have done a lot of research on the development of the death concept. They have concluded that children go through a series of stages on their way to a mature understanding of death. It is important to keep in mind that the boundaries of the stages are fluid. Some preschoolers might be in stage two while some early school age children might still be in stage one. A child's understanding of death relates more to his overall maturity then to his age.

Development of the death concept

Preschoolers are so caught up in the living of life they cannot understand life stopping. They do not understand that death is final. They think that death is like sleeping, or like a departure. Death is a continuation of life but life on a reduced level. The dead still see and hear, just not as effectively. "He can only move and hear a little because he's stuck under the ground." This is stage one.

In stage two, the fact that death is different than life has finally captured the early school age child's attention. She knows that death is final. But she doesn't quite understand that she will also die. "If I run fast enough, he (death) won't catch me." It is not uncommon for children at this stage to personify death. "Death is a man with bones and long white hair.

After age nine, children understand death much the way adults do. They know that death is universal and inevitable. They understand that they too will die. This is stage three.

Experience with death contributes to an understanding of it. Children who have lost a parent, sibling or other intimate person to death understand death better than do children who have never encountered death. This is true also for terminally ill children. Research has shown that terminally ill children know and understand the implications of their illness, even when such information has been purposefully kept from them.

Guiding our children to a knowledge of death

We do not want our children to go through the agony of losing a parent so that they will better understand death. But we should take advantage of opportunities that present themselves to teach our children about death. Exposing children to the death of an animal when it happens, talking about a passing funeral motorcade, taking a walk through a cemetery are all ways to introduce a conversation about death. There is a wide ranging variety of excellent books for children of all ages that deal with death in sensitive and non-threatening ways. Librarians or store clerks are good sources for titles.

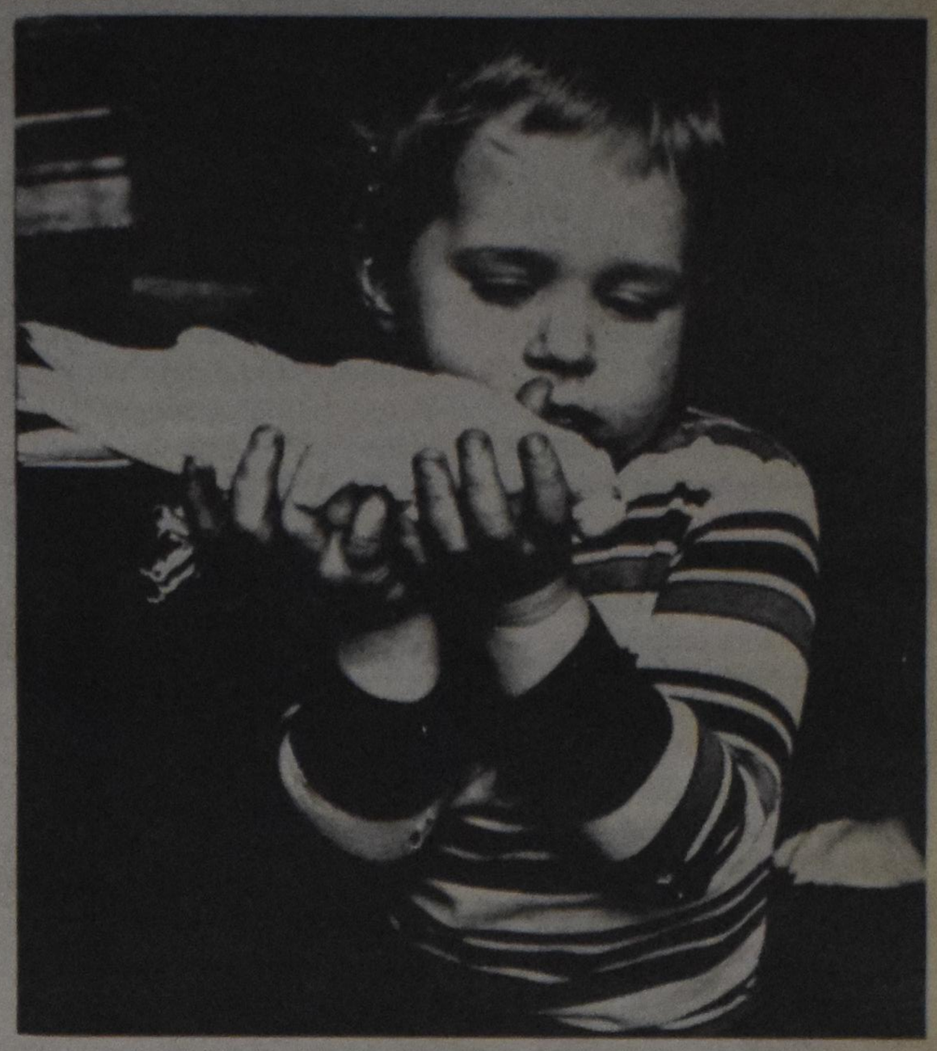
It is important for adults and children to openly talk together about death. Young children are especially susceptible to misunderstandings about death. Sometimes death is referred to as "sleep." A three-year old listening in on a conversation where this analogy is made might suddenly refuse to go to bed. He is afraid he will die if he goes to sleep. Open discussions are ways of alleviating anxiety and clearing up misunderstandings children might have about death.

It is not necessary to focus on the morbid details of death with children. Death is far too sensitive a topic to make a first discussion about it center on the death of a parent. A comment about flowers and the length of time they last is as much a comment about death as is a statement bemoaning the shortness of adult life.

Children should not be discouraged from bringing themes of death into their games and imaginative play. Play is an acceptable outlet in which children can come to grips with the anxiety, curiosity, and even horror that the idea of death brings to their minds.

Learning about death is as important for children as is learning about life. Even the most careful and protective parents will fail if they attempt to keep at bay all talk and speculative play about death.

Our task is to gently guide our children in their discovery of death so that they learn to see it as a part of life.



Next week: Children's mourning reactions

Irene Oudyk-Suk holds a Master's degree in Christian Studies and is the parent of one child. Her areas of interest and expertise are family, women's issues, education and psychology.

Small Talk

A place called "Our Town"

Alice Los

In this country, every small town has its own down-home flavour. Long ago I had my first taste of it and it has agreed with me ever since.

I like to walk down Mainstreet and be wished the top of the morning. I enjoy dealing with merchants whom I've come to know and to stroll over to the neighbour's place with some first fruits of our modest garden. It's a good feeling to belong somewhere and to be assured by the sights and sounds of familiar surroundings.

That's why I'm always happy to discover that the house in which I'm to live is within earshot of any trains that go by. Their far-off whistles are a great comfort in the watches of the night.

All small towns have their very own eyesores too which eventually seem to blend in with the scenery until they aren't noticed much anymore, at least not by the local folk. Just as the idyllic, quaint or rustic spots are often taken for granted. Not nearly enough people stop regularly to admire the beauty of a creek which has been there as long as they can remember.

In the town where I now live there's an Agricultural College which lends the whole community a certain measure of prestige, if not some action and livelihood. And from whatever angle you would approach Kemptville, there's a church spire to guide you. Not only that, but some bells toll regularly to remind us all of the passing of time.

Then, as any self-respecting town would, we too boast our bowling teams and hockey players sponsored by civic-minded business people. For our cultural enjoyment we rely on the annual highschool play as well as on a tiny library. And every Wednesday we all read the weekly newspaper.

But if all this sounds a little cliche, I do believe something here is rather unique. It's not a landmark nor a tourist attraction. It's probably quite insignificant as far as public opinion is concerned.

Every Thursday morning, in a room at the back of the local watering hole, a group of women meets for Bible study and fellowship. They are representatives of many, if not all of the town's churches.

While up front the labourers and travelling salesmen have their mid-morning cup of coffee, these women bend together over God's Word to see if they may understand it better and how to apply it to their respective lives.

No, this is not a Reformed endeavour. A Free Methodist team took the initiative and remains the driving force behind it. I haven't been a faithful member but more of a very interested observer.

I usually attend when they have their monthly breakfast meetings and even then it thrills me to be with kindred souls who make their church homes across town from each other but do not hesitate to reach out for mutual support and edification.

And after you've been spiritually nurtured together, it's hard to ignore one another in the supermarket or on the street. Instead, there's the smile of recognition or a friendly wave.

Yes, whether people realize it or not, I think our town is a better place because of it.

And as for small places in general, they surely form the backbone of the nation as they easily bend in tolerance for the freely expressed opinions on the street and in the barbershop, but stiffen and stand straight in the face of anything that threatens their collective values.

We do well to treasure their existence.

Alice Los' husband is the pastor of a Reformed endeavour called the Christian Reformed Church in ... whatelse, down-home Kemptville.

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Family

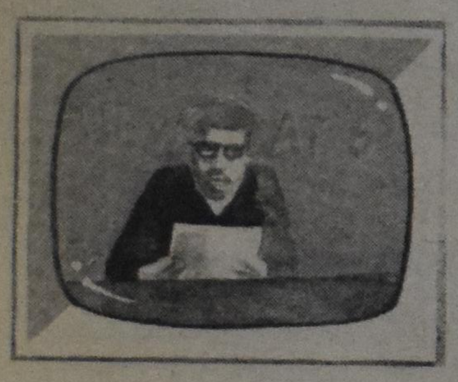
MEDIA SCAN

Henry Knoop

Television news

Of the four main sources from which people get their news — television, newspapers, news magazines, and radios — television is the most popular. Each news medium may report the same news, but the words, the images, and their effects on the news consumer are different.

For the most up-to-the-minute, quickest and most



frequent news, no medium currently does better than radio. But radio news today functions primarily as a headline service, as a first alert for important news, and as the best source for recent weather information.

Newspapers and news magazines provide the most in-depth reporting of the news, offering both detail and analysis. The physical problems associated with publishing a newspaper or news magazine, however, makes the news at least a few hours and, in the case of magazines, days old. Yet of all the news media, newspapers and magazines offer the reader the greatest variety and the greatest personal choice. Each reader is his own editor, selecting the news that he thinks is important and ignoring what he thinks is not.

Emotional power of television

Television news has the advantage of presenting a strong visual image. A live telecast of some important happening is far more memorable and emotionally powerful than a series of printed words in the newspaper. Television news is at its best when it can show what is happening as it happens — a walk on the moon, a war in Vietnam, the famine in Ethiopia, the Olympics in Los Angeles.

However, national networks require events of great national interest before they will preempt regularly scheduled programs for a live telecast. Instead, the news is packaged into segments and telecast at regularly scheduled time slots throughout the day. Because this is the main source of news for most people in our society today, it is important to be aware of its limitations and biases.

Television idiosyncracies

1. A television newscast allows viewers less selectivity than a newspaper allows its readers. Typically only 18 to 20 stories are aired in an average broadcast. The choice is all or nothing; it is difficult to "select" when some stories are only 15 seconds long.

2. Television news, like any other form of commercial television, relies upon audience reaction. It is competitive in the marketplace and is designed to increase ratings. The news

format is geared to accord with the interests, prejudices, and attention-spans of its viewers.

The trend, therefore, is to a slick and breezy format, with "happy-talk" between the on-camera personalities, slick action-packed items heavily dependent on human-interest material. That is what most people want.

3. Because television is primarily a visual medium, stories with strong visual appeal predominate. Television reporters are assigned stories and, together with a cameraman, piece together a 30 to 90 second feature. Invariably we see the reporter standing in front of Queen's Park or the Parliament Buildings, or holding a mike in front of a politician. When no visuals are intrinsic to a story, visuals are created.

4. The very pictures that are shot and the demands editors place on the film cameraman create a subtle but commonplace sort of bias. For example, in a strike situation, cameramen will automatically tend to shoot action film or scuffles on the picket line because such footage is dramatic and, therefore, acceptable as news copy. It makes better "copy" than film of negotiators at a bargaining table. However, it may also suggest something quite different from reality. A ten-second altercation between workers and management may tend to indicate widespread violence. What is more, the appearance of a film crew at a news event frequently encourages those involved to act out in front of the cameras.

5. The announcing style in television news is a weighty, often overlooked factor. The good humour that the medium tends to force upon news broadcasters spills over into the content of what they are saying. When we believe that Art (the anchorman) and Fred (the weatherman) are forever kibitzing, it is hard to take with great seriousness an account of a famine in Ethiopia. Content may be profoundly influenced by style of delivery.

News as entertainment

Sir William Haley, former Director-General of the BBC, was probably correct when he asserted that "news is, in fact, being used as a kind of entertainment." Television news is forever in a condition of internal conflict between its need for accuracy and the necessity to entertain; between

its wish to cover events fully and the need for brevity; against its tendency to create news wherever it is attempting merely to report it.

This internal tension is very far from being resolved and may well be a characteristic feature of electronic journalism.

Henry Knoop is teacher of communications at Durham Christian High School, Bowmanville, Ont.

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Cinema Summaries

Marian Van Til

A Soldier's Story

Rated **A***dult* **A***ccompaniment*
Stars Howard E. Rollins, Jr., Adolph Caesar
Directed by Norman Jewison, from a play by Charles Fuller

A Soldier's Story offers a view of being black in America on the eve of World War II. The setting in Tynin, Louisiana, an army base, a black battalion. A (black) sergeant (Caesar) is murdered. A black lawyer captain (Rollins) is sent from Washington to investigate. Despite white opposition, the captain is determined to get at the truth. He does (helped begrudgingly by a white captain) and is surprised by what he finds.

Canadian Norman Jewison has won Hollywood's respect as a director who pulls no punches. He tells an engrossing tale, ever increasing the tension. Personalities emerge as each character's relation to the dead sergeant is revealed.

This film has all the wrong ingredients for success: An unembroidered black point of view, a whole cast of black men (there are 4 white characters, three of whom are stupid and bigoted) and, but for one minor exception, not a woman in sight. Small wonder the major studios, whose aims are unabashedly commercial, shied away from Jewison's picture. Relentless and convinced of the subject's importance, Jewison finally persuaded Columbia to release the film.

The value of *A Soldier's Story* lies as much in its captivating and at times disturbing portrayal of a segment of 1940's Black America as in its story of the pursuit of justice. With this one picture Jewison has filled in a large gap in North American film history. It requires each viewer (American or not) to confront his or her own racial attitudes.

Some offensive language, but used carefully where appropriate to a character. Outstanding performances by the entire ensemble of unknown actors.
Recommended.

Broad, Joldersma
Barristers & Solicitors
St. Willibrord Community Credit Union Building
1867 Dundas Street East
London, Ontario N5W 3G1
(519) 451-4001
David A. Broad, B.A., L.L.B. Martin Joldersma, B.A., L.L.B.

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Poetry

The Garden

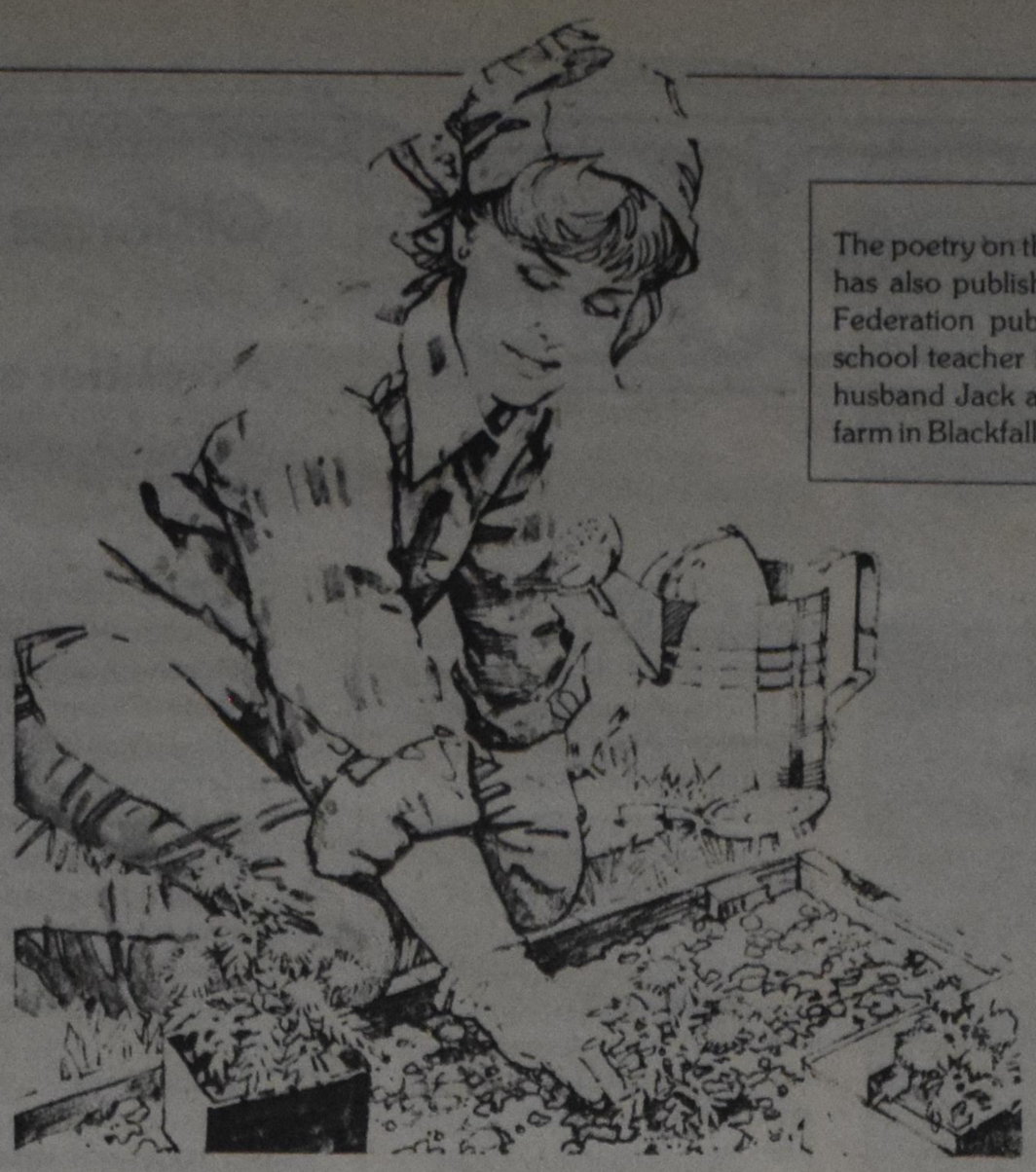
Kneeling on the warm earth
as these dry little seeds
slide through my fingers.

Kneeling in faith
believing that from these
smooth white bean seeds
a new green shoot
and leaves will appear.

(I have more confidence
in the bean seeds
because I've seen them sprout
between wet blotting paper.)

But the other seeds —
I watch, and wait
for a fresh green sprout
that blossoms into any variety
of leaves and colourful blossoms.
A fragrant flower totally unlike
the small dry seed,
and yet totally a part of that seed.

Kneeling in faith
I believe in the resurrection.
And I believe that what we will be
is a gentle mystery of beauty
that the Lord is reserving
for us.



The poetry on this page was written by **Mrs. Linda Siebinga.** She has also published poetry in the Banner, The Christian Farmers Federation publications as well as *Calvinist Contact*. A former school teacher in Lacombe, Alberta, Mrs. Siebinga lives with her husband Jack and two children ages six and eight, on their dairy farm in Blackfalls, Alberta.

MOSS GROWS
IN THE SHADOWS.

A MINIATURE PARADISE
ON A ROTTING LOG
BEYOND PEPPERS LAKE.

WHO KNEELS HERE?

MUST ART BE SEEN,
EXPOSED,
TO BE JUSTIFIABLE?

OR IS THE ACT
OF CREATING
COMPLETE IN ITSELF?

Healing touch

Taking the stems
from the strawberries

Cutting the smooth apricot
fruit in halves

Slicing the rough-skinned
melons

These fibres of creation
glimmer with God's
touch

These fibres of creation
are healing

Clouds Between Us

Sunshine splashing
with satisfaction
on the kitchen table
touches me
with warmth and vitality.

When withdrawn leaves
a definable loss.

Would it have been better
had the sun not allowed
itself to be felt,
rather than to leave
such loss after withdrawing?

And yet, O God,
when I can't feel
the warmth of your love,
it is not because
you have withdrawn,
but clouds have come
between us.

Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.

(I Cor. 2:9)

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Practically speaking
a gourd
is a questionable species.

The reason
for its creation
— subject for debate.

Prolific vines,
knobby, colorful,
delightful but inedible
fruit.

It's not a question
of whether there
is fruit on
the vine.

The question
is our own.

Are gourds
practical enough
to grow
alongside potatoes?

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Classifieds

Classified Rates

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Anniversaries	$29.00
Obituaries	$28.00
Notes of thanks	$21.00
Birthdays	$20.00

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99 Niagara St., St. Catharines
On L2R 4L3, (416) 682-8311

Thanks

Vertrouwelijk

We liggen in de voornacht
te praten over wat er
in die veertig jaar
die achter ons liggen
gebeurd is, onze handen
schuiven in elkaar
net als eenmaal
in de kerk
voor het aangezicht
van God;
we hebben het over
wat er voorkomt
in onze gebeden:
dat onze kinderen
en kindskinderen
straks als de zon
verduistert
en de maan rood is
als bloed
de Naam mogen aanroepen
van Die komt
om te helen.

Boogaard.

We thank the many people, who in any way helped us to make our celebrations to be even more joyous.
Rev. and Mrs. Jac. Geuzebroek, 28 Lockie Ave., Agincourt, ON M1S 1N4

DROST: Praise the Lord; for by His grace we were able to celebrate our 55th Wedding Anniversary with our family and relatives. Thanks to our friends for all the best wishes, flowers and the many cards we received. Thanks to our nieces and nephews for coming out to celebrate this day with us. Special thanks to our children, grandchildren and great-grandchildren for making this wonderful day so special for us. It was deeply appreciated.
Mr. and Mrs. Koob Drost, Box 1341, Clinton, Ont.

TIGCHELAAR: To all our children, relatives and friends, we want to express our thanks for the many good wishes by cards and in person extended to us and for attending our Open House. It was much appreciated. Above all we want to thank our Lord for all the blessings we have received in the 45 years of married life. To Him we give all the glory.
George and Betty Tigchelaar.

VERKUYL: We wish to say thanks to our children, grandchildren, family and friends, for the many good wishes, cards, flowers and visits received. For making our 60th Wedding Anniversary such a special occasion. Above all we thank the Lord for many blessings and care during these years.
Mr. and Mrs. Dirk Verkuyl, 2 Lloyd St., Whitby, ON L1N 3M2

Births

JANSSENS: "How many are your works O Lord! In wisdom you made them all" (Psalm 104:24).
We, Tim and Margo, thankful to God, are happy to announce the birth of a healthy son, TIMOTHY COLIN, born on October 16, 1984. A welcomed brother for Amanda and Heather. Timothy is the 4th grandchild for Mr. and Mrs. Hilke Janssens of Thunder Bay, Ont., and the 5th grandchild for Mr. and Mrs. William Buys of Beamsville, Ont. He is the 14th great-grandchild for Mrs. M.A. Schelhaas of The Netherlands and the 83rd great-grandchild for Mr. P. Hogendoorn of Beamsville, Ont.
Home address: R.R.#1, South Gillies, ON P0T 2V0

KARSTEN: Albert and Katie thank and praise God, the Giver of life, for the gift of a daughter, EMILY RENEE, born on October 31, 1984. She is a welcome little sister for Kimberley, Peter and Jessica.
107 Hillview St., Hamilton, ON L8S 2Z4

REITSMA: Praise God! He has once again blessed us, Charlie and Connie, with the birth of a son, MARK ANDREW, born on October 27, 1984, weighing 6 lbs. 12 oz. A welcome little brother for Colin. Mark is the seventh grandchild for Mr. and Mrs. Yke Reitsma of Pickering, Ont., and the twenty-second grandchild for Mr. and Mrs. Anthonie Van Namen of Agincourt, Ont.
R.R.#2, Brockville, ON K6V 5T2

Congratulations!

Marriages

STEEN-REINEKING: Mr. Pieter U.M. Steen and Mrs. Josefina Hernandez Contreras de Steen of Hinton, Alberta have the honour to announce the marriage of their son GEORGE L. Steen to DIANA L.E. Reineking, daughter of Mrs. Reineking Slager of Bedum (Gr.), Holland. The ceremony will take place, D.V., on the 22nd of December 1984 at 3:00 p.m. at the Maranatha Chr. Ref. Church, Calgary, Alta. Rev. Jack Hielema officiating.
Future address: 3407 Bowmanten Place NW, Calgary, AB T3B 2S2

Anniversaries

1959 December 5 1984
"But it did not fall, because it had been founded on the rock!" (Matthew 7:25b).
With gratitude to the Lord and much joy we wish to announce the 25th Wedding Anniversary of our dear parents,

REINDERT (Ronald) BOSMAN
and
GEERTRUIDA (Trudy) BOSMAN
(nee Meyer)

Their thankful children:
Janet Anda — Willowdale, Ont.
Peter Albert — Laurel, Ont.
An Open House will be held, the Lord willing, on Wednesday, December 5, 1984 from 2:00 - 4:00 p.m. and 7:30 - 9:30 p.m. at their home.
R.R.#1, Laurel, ON L0N 1L0

1939 December 4 1984
With joy and thanksgiving for the grace of our Lord, we are pleased to announce the 45th Wedding Anniversary of our dear parents and grandparents,

JAN and ANTJE HULST
(nee Marissen)

May God continue to bless and keep them in His care. With love and congratulations from their children and grandchildren:
Melvin & Kiny Van Lingen; Chris, Jeff, Michael, Richard — Chatham, Ont.
Miny Hulst; Deanne, Jerry — Amsterdam, Holland
Rudy & Dini Hulst; Melinda, Patrick — Burlington, Ont.
John & Anne DeKraker; Sean, Peter, Carrie, Shannon — Bolton, Ont.
Arnold & Maureen Hulst; Amanda, Samantha — Pefferlaw, Ont.
Home address: 5 Centennial Ave., Aylmer, ON N5H 2X1

Acton Acton
1959 November 20 1984
With thankfulness to our Lord, we wish to announce the 25th Wedding Anniversary of our parents and grandparents,

JAN (John)
and
ALEIDA HENDRIKA (Ali)
LOOYENGA
(nee vanArragon)

Wedding text: "Don't worry about anything; instead, pray about everything; tell God your needs and don't forget to THANK HIM for HIS answers" (Philippians 4:6).
With love and congratulations from your children and grandchild:
Rick
Harry & Rhonda; Travis
Sid & Hilda (girlfriend)
Rosemary
Gerald
Home address: R.R.4, Acton, ON L7J 2M1

Anniversaries

Transcona, Man. Duncan, BC
1959 December 18 1984
With thanks to the Lord we hope to celebrate with our children, our 25th Wedding Anniversary,

JACK and EILEEN FABER
(nee Brinkman)

We pray God will continue to bless us and keep us in His care.
Brian
Lynn
Jason
Home address: R.R.4, Duncan, BC V9L 3W8

1954 November 30 1984
We are thankful to our Lord for allowing us to celebrate the 30th Wedding Anniversary of our parents and grandparents,

REV. LEONARD and ANN SCHALKWYK

We are also celebrating our father's (and grandfather's) 30th year in the ministry of our Lord so we're thankful for a double anniversary.
Congratulations and lots of love from your children and grandchildren:
Rita & Calvin; Matthias, Hannah, Hilary — Neerlandia, Alta.
Len & Cindy — Vanier, Ont.
John — Williamsburg, Ont.
Cathie — Willowdale, Ont.
May the Lord bless you and keep you for your family and friends for many more years to come.
Home address: R.R.#4, Bradford, ON L3Z 2A6

Obituaries

On November 1, 1984, the Lord took into His eternal home our beloved husband, father and opa,

JOHAN GEURKINK

at the age of 83 years.
"For I know that my Redeemer lives" (Job 19:25a).
Husband for nearly 55 years of: Hendrika E. Geurkink-Bosman.
Father of:
Grada & James Kolff
Arie & Janny Geurkink
Henk & Jessie Geurkink
Johanna & Gerrit Westervelt
John & Coral Geurkink
23 grandchildren, 6 great-grandchildren and predeceased by 1 grandson.
The funeral service was held Saturday, November 3, 1984 at the CRC Williamsburg. Rev. W. deJong officiating.
Brinston, ON K0E 1C0

Obituaries

Op 9 October 1984 heeft de Here uit onze kring weggenomen ons geliefde mede-bewoonster en lid van de "Golden Age Club"

MRS. CORRIE GOOSSEN

op de leeftijd van 70 jaar.
Moge God haar kinderen en fam. sterken in dit grote verlies met de blijde wetenschap dat zij nu juicht voor God's troon.
Ns. de bewoners van "South Chatham Village" en leden van "Golden Age Club" Chatham.

Out of the depths I cry to thee, O Lord!
Lord, Hear my voice!
Let thy ears be attentive to the voice of my supplications!
If thou, O Lord, shouldst mark iniquities, Lord, who could stand?
But there is forgiveness with thee, that thou mayest be feared.
I wait for the Lord, my soul waits, and in his word I hope;
My soul waits for the Lord more than watchmen for the morning, more than watchmen for the morning.
O Israel, hope in the Lord!
For with the Lord there is steadfast love, and with him is plenteous redemption.
And he will redeem Israel from all his iniquities.
Psalm 130 (RSV)
Gone to be with the Lord on Wednesday, November 7, 1984,

BERNICE CHRISTINE WINTER

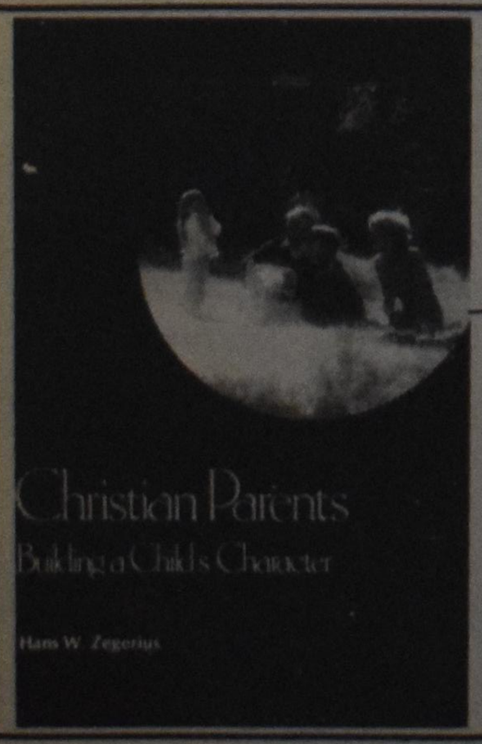
at the age of 21.
Dearly beloved daughter of Peter and Nell Winter.
Dear sister of:
Janette — Sarnia
Yolanda & Jeff Polet — Grand Rapids, Michigan
Arnold — Sioux Center, Iowa
Erica — at home
Cherished granddaughter of:
Mr. & Mrs. Henry A. Winter Sr. — Brantford
Dhr. & Mevr. B. C. den Dekker — Sleeuwijk, The Neth.
Donations may be made in memory of Bernice to the four Christian schools she attended: Brantford Chr. School, Hamilton District Chr. School, Dordt College, Calvin College.
Home address: 336 Henry St., Brantford, ON N3T 5M1

The parents, brothers and sisters with their children extend heartfelt sympathies to Peter and Nel Winter, Janette, Yolanda and Jeff, Arnold, Erica with the loss of their beloved daughter and sister,

BERNICE CHRISTINE WINTER

"He will wipe away every tear from their eyes and death shall be no more, neither shall there be mourning, nor crying, nor pain anymore, for the former things have passed away" (Rev. 21:4).
Mr. & Mrs. H.A. Winter Senior
Grace & Hank Rumph
Jake & Alice Winter
Anne & John Knier
Ben & Julie Winter
Henry & Emma Winter
John & Jaconsina Winter
Reynold & Cathy Winter
Gerda & Brian van Staalduinen
Ellen & John Hunse
Joanne & Fred Parker
and cousins

Yea though I walk through the valley of the shadow of death, I will fear no evil; For thou art with me.



Announce the birth of your son or daughter in C.C.'s Classifieds and receive a **free** copy of *Christian Parents.*

Know someone else who would like a copy? Send **$8.95** (plus 50¢ postage and handling) to **Calvinist Contact,** 99 Niagara St., St. Catharines, ON L2R 4L3 and we'll rush them a copy.

Don't forget ... It's time to extend Christmas greetings through C.C.

Just a reminder that the deadline for seasons greetings to appear in the December 21 issue is Friday, December 7. Every year subscribers to Calvinist Contact use the special classified section to extend their seasons greetings to family and friends. Kindly enclose payment of $15. with your ad and send it in today. Forget the fuss of Christmas cards and postage stamps; one ad does it all.

Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3

Classifieds/Events

Teachers

TEACHER NEEDED: Beacon Christian High School, **St. Catharines, Ont.**, needs a **PART-TIME** teacher for **ENGLISH**, to start February 1, 1985.
Inquiries or applications should be sent to:
John Vriend, principal
Beacon Christian High School
2 O'Malley Drive
St. Catharines, ON L2N 6N7
or phone: (416) 937-7411

Help Wanted

Confectionery Wholesaler, based in the Hamilton area, requires a sales person to service existing and new accounts. Good driving record essential. Send resume to Box #565, Waterdown, ON L0R 2H0

Help wanted: Full-time position as a herdsperson. Phone, preferably in the evenings (613) 398-6956.

Help wanted: Young ambitious apprentice carpenter. Apply to M. Woertink Ltd., 614 Fortington, Renfrew, ON K7V 1E4. Phone: (613) 432-5037.

Teachers

FRUITLAND: John Knox Memorial Christian School requires a full-time **grade 1** teacher to start February 1, 1985. For application forms contact: Mr. Jake van Breda, Principal, Box #27, Fruitland, ON L0R 1L0 or phone (416) 643-2460.

FRASER VALLEY: Fraser Valley Christian School will be needing a teacher for **Social Studies** and **English** starting January 1985. If qualified and interested send a letter of application to the school by December 3, 1984. 15353 - 92nd Ave., Surrey, BC V3R 1C3; (604) 581-1033.

For Sale

The Gospel Brothers release new LP "Glory To His Name" at $9.00. First Lp "Every Day Will Be Sunday" $7.00. Both LPs $15.00. Postage $2.00. Write: 68 Sullivan Ave., Ottawa, ON K2G 1V2.

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Send detailed resume to:
6705 Satchell Rd., Box 40, Mt. Lehman, BC V0X 1V0
in c/o Secretary of the Board.
Deadline for submission — January 15, 1985

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119 Fort Green Place, Brooklyn, New York 11217

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Personal

Single Men and Women
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Established 1967.

A Christian Reformed widow, early 60s would like to correspond and meet with a sincere gentleman. For long term relationship. Please reply to Box #4840, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3

Young woman, early fifties would like to correspond with gentleman of same age. Likes music, reading and travelling. Box #4839, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3

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Calvinist Contact
99 Niagara St.
St. Catharines, ON
L2R 4L3

CALENDAR of events

Nov. 24	John Calvin Christian School Bazaar, CRC auditorium, 290 Water St., **Guelph,** Ont; 10 a.m. - 3 p.m.
Nov. 24	Bazaar at the Christian School, **Wellandport.**
Nov. 24	Brampton Singles invite you to join them for a singles fellowship day; John Knox Chr. School, **Brampton,** Ont.; 9:00 - 10:00 a.m. (registration).
Nov. 29	Women and Men concerned about how they can serve together as co-workers in God's Kingdom are invited to hear Joan Flikkema speak on "You or Me or Both?", 8:00 p.m., at the Willowdale Christian school (beside Willowdale CRC), 60 Hilda Ave., **Willowdale.**
Nov. 30	B.T.G.H. Rally in the **Springdale** CRC (Rupke Rd.) at 8:00 p.m. Speaker: Juan Boonstra. Music by the Mass choir. Free admission.
Nov. 30	Curriculum Development Centre, presentation and panel discussion of CDC's new position paper, "Reaffirming an educational vision." Speakers: Harry Fernhout, Clive Beck, Aukje Masselink, John Stronks and Harro Van Brummelen at Redeemer College, 467 Beach Blvd., **Hamilton** (8 p.m.)
Dec. 1	Back to God Hour Rally, 8:00 p.m., St. George's Anglican Church, Woolwich St., **Guelph,** Ont. Speaker: Dr. Juan Boonstra; Music: Ontario Christian Music Assembly — Leendert Kooij, Organist — Andre Knevel.
Dec. 1	Quinte Classis will be holding the Fall Elders Conference in the Grace CRC of **Cobourg,** Ont. The Rev. R.G. Fisher of Whitby, will be addressing us.
Dec. 1	Organ recital by Marnie Giesbrecht-Segger as part of a series celebrating J.S. Bach's 300th birthday. Convocation Hall, University of Alberta, **Edmonton.** 8:00 p.m. Admission free.
Dec. 2	Antonio Vivaldi's "Magnificat" performed as part of the afternoon worship service at Third Chr. Ref. Church, **Edmonton.** The King's College Choir, director Gerhard Kruschke and chamber orchestra. 4:30 p.m.
Dec. 5	Annual Convention and Banquet, Christian Farmers Federation of Ontario, Italian-Canadian Club, 135 Ferguson St., **Guelph,** from 10 a.m. - 4 p.m.; Banquet at 6 p.m. For pre-registration call: (519) 837-1620.
Dec. 8	Christmas Choir & Organ Concert. In Covenant Chr. Ref. Church, **St. Catharines,** by the Choirs and Brass under the direction of Leendert Kooij, with Andre Knevel at the Organ; 8:00 p.m.
Dec. 19	Annual Christmas Concert of "Soli Deo Gloria" choir and Burlington Male Choir at Rehoboth Canadian Reformed Church, on Hwy. #5, **Burlington;** 8:00 p.m.
Dec. 15	Christmas Concert. In Rehoboth Chr. Ref. Church in **Bowmanville,** by the Choirs, Youth choir, and Orchestra under the direction of Leendert Kooij, with Andre Knevel at the Organ; 8:00 p.m.
Dec. 19	Christmas Concert. In Willowdale United Church, **Willowdale** (Toronto), by the Choirs, Youth Choir, and Orchestra under the direction of Leendert Kooij, with Andre Knevel at the organ; 8:00 p.m.
Dec. 23	Christmas Concert — The Brampton Christian Choral Society "Praise the Lord" presents "The Story of Christmas," 8:00 p.m., at the Second Chr. Ref. Church, Steeles Ave. and McLaughlin, **Brampton,** Ont.
Dec. 23	Service of Advent Lessons and Carols at Third Chr. Ref. Church, **Edmonton.** Service to include readings, and music for advent. Participating is the Third CRC choir, director Simon R. Dyk; 4:30 p.m.
Dec. 27-30	1984 Conference for Christian Youth Adults, **Chicago,** IL.
Mar. 18-29	Tour of the Holy Land and Egypt with Dr. Jack and Alice Hielema. For info. write Rev. Jack and Alice Hielema, 2023 - 52nd St., N.W., Calgary, AB T3B 1C3; (403) 286-3195.
Mar. 1,2	**Hamilton & Chatham.** Canadian Christian Education Foundation will celebrate 10 years of service. Guest speaker: Dr. Joel Nederhood on the theme "Don't gamble with Education and Text books." Times and locations to be announced.

Next Issue

Dated	Mailed	Deadline for classified ads	Deadline for other advertising
Fri. Nov. 30	Tues. Nov. 27	Thurs. Nov. 22-8:30a.m.	Wed. Nov. 21-8:30a.m.
Fri. Dec. 7	Tues. Dec. 4	Thurs. Nov. 29-8:30a.m.	Wed. Nov. 28-8:30a.m.
Fri. Dec. 14	Tues. Dec. 7	Thurs. Dec. 6-8:30a.m.	Wed. Dec. 5-8:30a.m.

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FM 108

Iedere Zondagavond 7:30 p.m.

Ds. Tuyl H. Hofstra

AT LAST!!

The Brampton Singles invite you to join them on **Saturday, November 24, 1984** for a challenging singles fellowship day.

PLACE: **John Knox Christian School, 82 McLaughlin S., Brampton, Ont.**

REGISTRATION: **9:00 — 10:00 a.m.**

Do register as soon as possible and let us know if you need overnight accommodation.

A very different day which caters to singles, widows, widowers, separated and divorced singles, by holding a variety of workshops, specifically aimed at the various needs and interests *you* may have.

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Local Organizational chapter Meetings

Local Chapter Organizational Meetings for the R.C.B.P.A. have been scheduled in the locations and on the dates listed below. At these meetings Arend Kersten, part-time, interim Executive Director will explain the goals, purposes and programs of the R.C.B.P.A. Particular attention will be given to the Agenda and Program of the First Annual Convention scheduled for Feb. 18 & 19, 1985 at the Hamilton Convention Center.

At the local meetings two nominees will be chosen from among those present for the Provincial Board of Directors. Each local chapter will be represented on the Board of Directors by a local Board member, who will be elected from the prepared nominees at the Convention in February by R.C.B.P.A. Charter Members.

These meetings will be of particular interest to business owners and partners, executives, professionals (i.e.: accountants, doctors, lawyers, engineers, dentists, etc.) administrators, managers and supervisors. All meetings start at 8:00 p.m.

1. Toronto	Tuesday, Nov. 13, 1984	Timothy Christian School, Rexdale
2. Chatham	Friday, Nov. 16, 1984	First CRC, Chatham
3. Kitchener	Monday, Nov. 19, 1984	Kitchener CRC
4. Hamilton	Tuesday, Nov. 20, 1984	Redeemer College, Hamilton
5. Trenton	Thursday, Nov. 22, 1984	Trenton CRC
6. Sarnia	Tuesday, Nov. 27, 1984	First CRC, Sarnia
7. London	Wednesday, Nov. 28, 1984	Bethel CRC, London
8. St Catharines	Thursday, Nov. 29, 1984	Beacon Christian High School, St. Catharines
9. Oshawa	Thursday, Dec. 6, 1984	Oshawa Holiday Inn, Oshawa

Let's Play CHESS

Pete Layer

BY CORRESPONDENCE: 1985

Five readers of *Calvinist Contact* indicated a desire to play chess by correspondence for the 1985 Series. Since their playing strength is known by past performances the following rule for winning the tournament will be followed so that each player has about the same chance of winning the prize, regardless of strength. Players must score at least the number of points indicated after their name to advance to the Finals:

K. Amsinga, Strathroy, Ont. (3); W.L. Boer, Simcoe Ont. (2); J. Eisen, Renfrew, Ont. (½); P.W. Lamain, Trenton, Ont. (4); G. Otten, Beamsville, Ont. (½).

The rules are as close as possible to over-the-board chess.

1. Once a legal move has been made (sent) on the game score sheet, it cannot be changed.
2. You must send a move within 2 days of receiving your opponent's move. If you cannot because of holidays or illness, etc., send a note instead. Any complaints regarding the breaking of this rule must be accompanied by the postmark date and actual received date of four consecutive moves, and a copy of the game sheet. If there is sufficient evidence of tardiness, the game will be defaulted.
3. The winner notifies me with the game sheet included. If it is a drawn game, White should write.
4. You may consult any book, but no other person.
5. Use standard English notation. If your moves are ambiguous, your opponent may legally interpret the move his way.
6. Tie-breaking will be decided on the least number of moves played in all games.
7. Games not finished by June 30, 1986 will be judged.
8. If you and your opponents wish to use other methods to indicate your moves, you may do so. However, I have seen from previous years that disagreements are more likely to develop.

Hope you all have a good time with the 1985 Correspondence Games!

Reagan's views on Armageddon draw criticism

WASHINGTON, DC (EP) — President Ronald Reagan's references to biblical prophecies concerning Armageddon have drawn criticism from some religious leaders. About 100 Protestant, Roman Catholic, and Jewish leaders have signed a statement of concern saying Armageddon theology is a false reading of the Bible, and that belief in Armageddon theology is an impediment to concern about nuclear war.

The statement, released by the Christic Institute, an ecumenical group that has criticized Reagan's foreign policy in Central America, calls on both Presidential candidates to repudiate Armageddon theology.

At issue is the belief that believing Christians will be physically lifted up from earth in "the rapture" and will return with an army of saints to punish unbelievers and destroy the forces of the Antichrist in the battle of Armageddon. Reagan has made frequent reference to biblical prophecies relating to Armageddon, and critics say this view keeps him from pursuing meaningful arms control negotiations by fostering a belief the nuclear holocaust is inevitable.

A 90-minute documentary entitled "Ronald Reagan and the Prophecy of Armageddon," was broadcast over public radio stations during the course of the campaign. The documentary said "on at least 11 occasions Ronald Reagan has suggested that the end of the world is coming, and it may be coming soon."

Reagan has said that his belief in Armageddon will not lead to fatalism in Presidential policies. "I think that whichever generation and at whatever time, when the time comes, the generation that is there, I think, will have to go on doing what they believe is right," Reagan said.

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Back To God Hour Rally

DATE: **Dec. 1 — 8:00 p.m.**

DATE: **Guelph, Ont., St. George's Anglican Church, Woolwich St.**

SPEAKER: **Dr. Juan Boonstra**

TOPIC: **Power to Spare in Latin American**

MUSIC: Choirs of Ontario Christian Music assembly of Toronto & Bowmanville, under the direction of Leendert Kooij with Andre Knevel at the organ.

Nov. 30: Springdale CRC. — 8:00 p.m. Music: mass choir. Speaker: Dr. Juan Boonstra.

free admission

Back to God Hour Rally

Friday, November 30, at 8 p.m.

A central-Ontario Back to God Hour Rally will be held in the **Springdale Christian Reformed Church** located on Rupke Road, off Highway 9, just west of Highway 400.

Speaker Rev. Juan Boonstra, Radio and Television Minister for the Spanish program.

Singing by the Holland Marsh, Springdale, Newmarket and Orangeville choirs.

Participating ministers: Henry Bruinsma, Jack de Vries, Fred Hesselinga, Harry Salomons and Leonard Schalkwyk

Everyone welcome. Refreshments afterwards.

Dutch

Herinneringen over de vooroorlogse radio

J. Ras

De heer J. Ras uit Haarlem schreef in het begin van dit jaar een brief aan Werkgroep 60 Jaar Radio in Amsterdam. Van zijn zuster, Mrs. L. Bos van Weston, Ont., ontvingen wij een kopie van deze brief. Het gaat over de vooroorlogse radio.

Ik ben geboren in 1927 te Den Helder, waar ik ook ben opgegroeid. Als kind heb ik ontzettend veel naar de radio geluisterd, misschien veel meer dan andere kinderen, maar dit hield wel verband met mijn persoonlijke omstandigheden. Ik heb nl. geen gezichtsvermogen, maar als jochie had ik nog een klein restantje gezichtsveld, hetgeen echter wel tot gevolg had, dat ik niet zo kon buitenspelen als andere kinderen. Dat had weer tot gevolg, dat ik mij erg op de radio ging concentreren.

Vanzelfsprekend hadden toen de kinderuurtjes mijn grote interesse, en dank zij mijn goede geheugen kan ik daar nog heel wat over vertellen, soms zelfs tot in de finesses. Maar ook andere programma's staan mij nog helder voor de geest, hetgeen uit het verloop van deze brief wel zal blijken. Helaas is de periode, waarin ik de meeste ervaringen heb opgedaan, enigszins beperkt, omdat bij ons thuis de radio eerst in 1938 zijn intrede deed. Voor die tijd luisterde ik meestal bij de grootouders naar de kinderuurtjes. Die hadden radio-distributie.

Het toestel, dat op vrijdag 14 januari 1938 bij ons in huis kwam, was een Philips, tweedehands gekocht, een vrij grote vierkante bak, met bovenaan in het midden een kleine, verlichte schaalverdeling. Het toestel was ontzettend gevoelig voor storing, vooral voor stofzuigers. Met name vrijdags en zaterdags was dat goed merkbaar, want dan werd er door de omwonenden druk gestofzuigd. Dan kon je de radio maar beter uitzetten, want het was niet om aan te horen. Maar desondanks hebben mijn ouders, mijn 4 jaar jongere zusje en ik in die tijd ontzettend van de radio genoten. Het was niet alleen een bron van vermaak, maar ook kon je er veel van leren, vooral van de verschillende vragenuurtjes. Daardoor raakte je goed bekend met allerlei zaken en problemen, die de mensen vaak bezig hielden.

Woensdag middag en avond

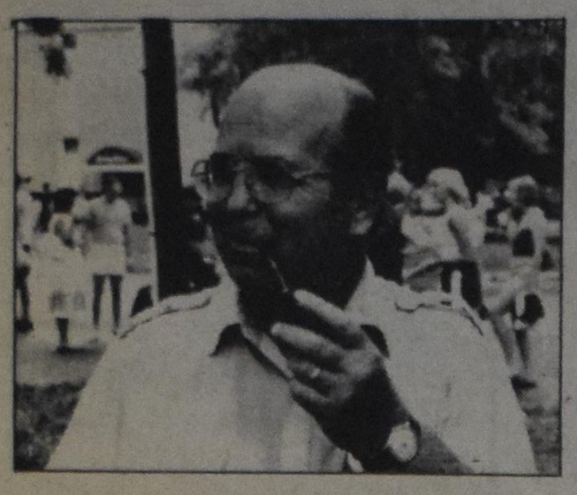
Alle kinderuurtjes werden beluisterd. Om te beginnen was daar het kinderprogramma van de VARA, dat een groot deel van de woensdagmiddag in beslag nam. Het begon om 3 uur met zang van de Roodborstjes o.l.v. Henk van Laar, met aan de vleugel ene Jo Kikhever, later opgevolgd door Johan Jong. Enkele liedjes uit die tijd:

Juffrouw wil je je jongetje verbieden,
Hij komt telkens bellen aan mijn deur.

Stratenmakers zitten krom, en kloppen op de keien.
Uur na uur de baksteenklinkers naast elkander vleien.

Er ging een gieter door de gang,
Van buikie dik, van neusie lang.
Toen zei de kleine Pieter:
Wat doe je, groene gieter?

Als deze zang ten einde was, kwam er meestal een klein hoorspelletje, dat dan werd gevolgd door De Vrolijke Klas.



Van Halsema's Onthullingen

De Schoolstrijd

Herman de Jong

Er ligt een domper op het gezin van Bertus en Aaf. Zoon Bert is iets te vrolijk en schoondochter Aaf iets te afgetrokken. De kinderen trekken op Bert aan, maar ontwijken hun moeder. Ik denk dat Bert en Aaf woorden hebben gehad net voordat wij kwamen. Zoiets hang je natuurlijk niet direct aan de grote klok. Vooral als je huwelijksleven normaal genoemd mag worden. Margriet zei vroeger: vooruit jôh, kusje er op en dan zal het morgen wel weer beter zijn, wat dan in de meeste gevallen inderdaad gebeurde.

Oma Margriet gaf Aaf 's Maandagsmorgens ons vuile goed dat gewassen moest worden. Nou ja ... vuil is iets anders. Laten we het er maar op houden dat het spul na een lange vliegreis en autotocht wat onfris rook. Ook al weer iets overdreven, want ik transpireer enkel als het vliegtuig afdaalt naar lagere regionen. Dat vind ik maar eng. Margriet heeft op dat moment geen tijd om zich eng te voelen want zij is dan druk bezig haar schoenen aan de opgezette voeten te wurmen.

Aafje, wat opgewekter dan Zondag, verkondigt dat er vandaag niet gewassen kan worden, want ... de wasmachine is aan de "blink." Ik gebruik jullie spraakwijze maar, want ik vind dat een prachtig woord. Margriet snapt het natuurlijk niet. "Kaput," leg ik uit, "Ganz kaput."

Margriet heeft een oplossing. "Nou meid," zegt ze, "dan wassen we dat beetje ondergoed toch even met de hand in een teiltje?" Maar Aaf heeft er geen teiltje, en bovendien ... de "draaier" doet het ook niet meer. Maakte twee weken geleden een vreselijk leven en hield op te draaien. Er kwam een deskundige bij, die, na onderzoek, prompt verkondigde: "koop maar een nieuwe, niks meer aan te doen, het beestje is 15 jaar oud en der dagen zat."

"En," zei Margriet ... "hebben jullie al naar nieuwe apparaturen uitgezien? Ik vond het vroeger zo leuk om eens iets nieuws te kopen ...."

Aaf begon zenuwachtig met de koffiekoppen te rommelen, maar gaf geen antwoord. Ik zag dat ze een kleur kreeg. De rode gloed spreidde zich tot het vroeger zo ranke, nu wat steviger halsje.

Terwijl schoondochter de koffie inschonk, gaf ik Margriet een seintje: voorzichtig meid, wendt het gesprek in andere banen! Margriet is daar gelukkig goed in. Ze zei, "Wat ben ik blij dat mijn voeten wat afzakken, nu kan ik tenminste m'n schoenen weer aan ... en ons koffiegesprek borduurde daarop voort.

Even een intermezzo. U wilt natuurlijk wat meer van Bertus en Aaf weten? Laten we bij Bertus beginnen. Die jongen had vroeger wel een gezond verstand, maar leed aan losbandige afwijkingen. Pikte bioscoopjes als bosjes bloemen. Leerde heimelijk dansen. Kwam vaak midden in de nacht thuis van de studentenkroeg. Mijn goddeloze collega Pieters had er z'n draai aan. "Da's nou eens een flinke Gereformeerde jongeling, die jonge van jou," spotte hij. "Gisteravond zag ik hem weer naar de bushalte slingeren. Stond hij ook nog aan de verkeerde kant van het stadhuis op lijn zes te wachten." Ik vertelde Pieters maar niet, dat uit dat slag jongelingen wel eens goede ouderlingen en diakenen geboren werden. Niet dat dat met Bertus het geval was. Bertus hield altijd een slag om de arm, was niet meer losbandig, maar, nou ja ... hij kan wat onverschillig doen. U kent die typen wel! Weke hartjes voor de Heer, maar laat het alsjeblieft niet te veel blijken.

Net voordat Bertus naar Canada vertrok, kwam hij met een meisje thuis. Een keurig meisje uit een even keurig onkerkelijk gezin. Natuurlijk heb ik hem onderhouden daarover. Elke goede Gereformeerde vader zou dat doen. Ik hoop dat het nog gebeurd? Maar met Bertus was geen land te bezeilen ... Aaf volgde hem een jaar later naar Canada. Ging getrouw met hem naar de kerk, maar het zei haar niets. Dat vertelde ze ons heel eerlijk, hoor. Aaf windt nergens doekjes om.

Nu gebeurde het merkwaardige. Terwijl Bertus de neiging had af te glijden naar zelfs nog lagere valleien van onverschilligheid, begon er in Aaf iets te werken. Vooral toen de kinderen naar de Christelijke school gingen, met Bijbelverhalen thuis kwamen, en die 's avonds nog eens met moeder in de kinderbijbel van Anne de Vries (de Here ruste zijn ziel) doornamen.

Zo kwam moeder Aaf de wonderlijke genade van God te ervaren. Ze werd een opgewekte, trouwe Christin, en ijverde in het evangelisatiewerk van de kerk. Twee keer naar de kerk, Bertus, zin of geen zin. Ach, Bertus vond het wel goed hoor. 't Is een lieve jongen, een grapjas, een man die enkel een beetje leiding nodig heeft.

Hij is in goede handen. Ik zei het al: Aaf windt er geen doekjes om ...

Bij het tweede koppie koffie breekt het onweer los. Margriet begon nog eens weer over die kapotte "washer en draaier." Smakt Aafje me daar haar krullebol op de keukentafel! Huilen ... huilen! Margriet tapt wat water uit de kraan. Bij een huilpartij hoort een kopje water. Zelfs na twee kommen koffie. Ook nu nog gaat Aaf recht door zee. "Ik zit al zo vol met koffie, moeder ...." Dan jankt ze nog een poosje door. Het is de tweede keer dat we onze stevige, goedlachse, verstandige schoondochter zo zien. Net voordat ze belijdenis deed huilde ze in onze aanwezigheid. Tranen van blijdschap, maar ook ... Vader en Moeder, is dit werkelijk voor mij?

We hadden de situatie wel goed door gehad. Er was iets geweest, de dag voor wij aankwamen. Als man en vrouw spreek je over iets dat kapot gaat. Bertus nam het natuurlijk weer heel gemakkelijk op. "Kapot? Nou, dan kopen we een nieuwe washer en "draaier." Aaf: "Maar Bertus, we hebben geen rooie cent!" Bertus: "Dan kopen we die krengen toch op afbetaling?" Aaf: "Dat nooit weer, en speciaal nu niet, met die hoge rente." Bertus: "Nou, dan de kinderen maar van school af. We werken ons kapot voor die rot scholen. We zitten nu al op $6500 met John naar de "highschool." Nooit hebben we ergens geld voor. En dan janken die Christelijke organisaties je ook nog steeds om de oren ...."

Toen had Aafje, het keurig meisje uit een even keurig onkerkelijk gezin, Bertus' Mulroney kin tussen duim en wijsvinger gevat en gezegd: "Dat doen we dan maar! Bel het hoofd van de "Public School" maar op en vertel hem maar dat hij er morgen twee kinderen bij krijgt. Weet je nog in welke klassen ze zitten?"

Bertus zei toen, "Nou ja, zo bedoelde ik het natuurlijk niet. Je weet best dat ik dat niet zo bedoel." Dat wordt teveel voor de logische Aaf. "Nóóit, hoor je, nooit zullen die kinderen naar een andere school, liever zou ik ....."

Een wervelwind stortte zich over Bertus uit. Fel striemde ze hem. Groen van Prinsterer, Abraham de Geweldige, zelfs Jan van Halsema kwam er bij te pas. Zo van: jongetje, laat je vader dat niet horen! Bertus had haar hulpeloos aangekeken. Hier vocht een leeuwin voor haar welpen. Toen sprak hij beschroomd en verlegen: "Maar wat moeten we dan, Aaf? Je kunt niet jarenlang naar de wasserij op de hoek lopen."

Na een hevig onweer kan het nog uren doorsijpelen ... dat hadden wij ondervonden.

Bertus en Aaf, en alle ouders die kinderen op de Christelijke Scholen hebben, ik neem mijn pet voor jullie af. Ik weet hoe zwaar het voor velen van U is, om dit te volbrengen. Ik ben van één ding heel zeker: er bestaat een verband tussen Uw hartelijk kerkelijk meeleven en de zware opofferingen die U zich getroost om het Christelijk onderwijs in stand te houden. Ik wens U veel sterkte toe .... en nog meer sterkte als er iets aan de "blink" gaat. Toch een leuk woord .....

Dat moest dan een klas voorstellen met kinderen en een meester, die vrolijk bij elkaar waren en gezellig wat zongen en babbelden. Ze begonnen altijd met een herkenningsliedje, dat als volgt was:

In de vrolijke klas, in de vrolijke klas,
Daar kennen we geen verdriet.
Elke woensdag van het jaar,
Zijn we vrolijk bij elkaar,
En een brompot zie je niet.

Ik hoor nog de melodie in mijn geest. Na die Vrolijke Klas kwam dan om half 5 het vragenuurtje van Oom Henk, Het laatste onderdeel van het kinderprogramma. Halverwege dit programma werd dan bij ons thuis de radio op de NCRV afgestemd, want daar begon om 5 uur ook een kinderuurtje. Eerst werden er jarige kinderen gefeliciteerd, gevolgd door een Bijbelverhaal, waarna een gewoon verhaal. Tussendoor werd veel gezongen, soms liedjes van Catharina v. Rennes. Ik herinner mij de regels "Blijf niet bij de pappot zitten; bij de pappot van je moe:"

Als het kinderuurtje van de NCRV was afgelopen, kregen we een programma van gevarieerde grammofoon-muziek, tot half 7. Dan kon je de orkesten horen van Marek Weber, Barnabas von Geczy, Otto Dobrindt, Primo Scala, en niet te vergeten de in die tijd zeer populaire Engelse theater-organisten Reginald Foort, Reginald Dixon, Sydney Torch. Het was allemaal zeer goede amusementsmuziek. Ik was stapelgek op het nummer "In a clock store", waarin je allerlei klokken kon horen slaan, tikken en opwinden. Die plaat hoorde je toen heel vaak, gespeeld door het New Light Symphony Orchestra.

Als dit grammofoon-programma was afgelopen, om half 7, ging de NCRV een half uur uit de ether, om plaats te maken voor een andere zendgemachtigde. Dat was het O.v.d.B. Deze letters stonden voor Onderwijsfonds voor de Binnenvaart. Het was dus onderwijs voor schippers. of misschien schipperskinderen, waarbij alle aandacht werd besteed aan grammatica en spelling van de Nederlandse taal. Om 7 uur, nog steeds op woensdag dus, werd weer op de VARA afgestemd, want daar was dan volkszang o.l.v. ene Piet Tiggers, een soort "community singing: "Hiervan herinner ik mij nog slechts een enkele regel, nl.
"Schaatsenrijden, houd je hartje vast: En als dit programma ook ten einde was, ca. half 8, was het voor ons de hoogste tijd om naar bed te gaan, want in principe was 7 uur eigenlijk bedtijd.

Dinsdag middag en avond

Ook de dinsdag verschafte het nodige radioplezier. 's Middags om half 5 was daar het kinderkoor van Jacob Hamel, gevolgd door een kinder-programma van Tante Net (Antoinette van Dijk). Daarna werd de radio op de KRO afgestemd, die dan een programma had met felicitaties voor oudere, jarige luisteraars, maar ook jubilarissen werden gelukgewenst. Hierbij werd steevast hetzelfde lied aangeheven, gezongen door Albert Klein Jr., begeleid door de K.R.O.-Melodisten o.l.v. Piet Lustenhouwer. De tekst was als volgt:

De KRO die zou de KRO niet zijn,
Als zij ontbrak op een festijn
Van al hare getrouwen
Die van hun omroep houwen.
Een feestlied klinke wijd en zijd,
En vol spontane hartelijkheid
Klinkt het als een fanfare:
Nog vele, vele jaren.

Later op de avond werd er dan door mijn ouders nog wel eens geluisterd naar de Bonte Dinsdagavondtrein, maar dan lagen wij natuurlijk al lang op één oor. Flarden van Snip en Snap drongen soms tot onze slaapvertrekjes door.

Maandag

Ook op de maandagmiddag rond 5 uur was er een kinder-programma van de NCRV, geleid door Tante Annie. Later op de avond had de NCRV dan nog een vragenuurtje voor volwassenen, waarnaar door mijn ouders, trouwe NCRV-leden als ze waren, altijd werd geluisterd. De KRO had op de zondagmiddag rond 2 uur ook een dergelijk vragenuurtje, door éne Prof. Otten, en ook hiernaar werd trouw geluisterd.

Zaterdag

Ook op de zaterdag was er het nodige te beluisteren. 's Middags van 3 tot 4 was er het kinderuurtje van de KRO, geleid door éne mevr. Sophie Nuwenhuis-v.d. Rijst, die een originele presentatie had. Ze begon altijd met felicitaties voor jarige kinderen. Dan ging ze z.g. met een vliegtuig de lucht in. Je

Vervolg op pagina 20 ...

COMPUTER PROGRAMMA ADVISEUR?
BOODSCHAPPENDIENST? BESTELLINGEN?
BRANDHOUT HANDEL? FIETSENMAKER?
ZWEMBADEN ONDERHOUD? VOEDSEL KRAAM?
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MODEHUIS/KOSTUUMNAAISTER?

WAT IS UW IDEAAL?

Hebt u ideeen die u graag realiteit wilt maken? Ideeen die u zou willen omschakelen in uw eigen klein bedrijf? Als u tussen 18 en 25 jaar bent, niet naar school gaat op 't ogenblik, of als u tussen 25 en 29 jaar bent en kortgeleden geslaagd van een hogeschool, dan kunnen we u waarschijnlijk helpen.

Als u ervoor in aanmerking komt, kan de Ontario Youth Enterprise, door middel van het Youth Venture Capital programma, u een rente-vrije lening over 12 maanden van ten hoogste $5,000.00 verschaffen om u op gang te helpen.

Denk er over na. U kunt uw eigen baas zijn, u doet waardevolle ervaring op en u geeft uw ideaal een kans om bekendheid te verkrijgen in de zakenwereld.

Voor meer inlichtingen schrijft u om de brochure "Youth Venture Capital," Government Mail Services, Box 84, Queen's Park, Toronto, ON M7A 1N3.

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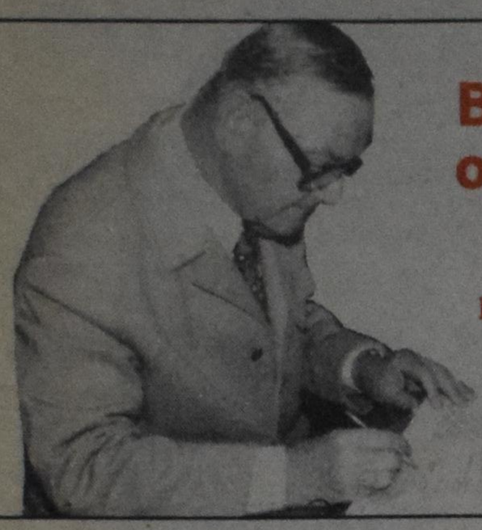

Building on the rock

Rev. Henry Van Andel

Temptation

Lead us not into temptation ...
Matthew 6:13

God does not tempt us. Satan does.

However, God can lead us into a temptation of Satan. God allowed Satan to tempt Job. And this is what He also did with Jesus who was led up by the Spirit into the wilderness to be tempted by the devil.

God's purpose is to test us. The intention of Satan by tempting us is always negative. He wants us to fall into sin. The intention of God by testing us is always positive. God wants us to give proof that we take a firm stand against sin and are faithful to Him.

When we ask not to be led into temptation, we first of all ask for open eyes so that we clearly may see where temptation threatens s. There are temptations which can easily be recognized, but there are many more temptations which are hid.

Often temptations have been identified in worldly amusements. There may be truth in that, but most of the temptations are closer to home. Satan tempts us with very common things.

He can tempt us with a certain luxury in which we want to indulge ourselves — with a deficiency which we have to accept — with a task in which we seek our own honour — with laziness which we call a necessary rest — with a temporary crisis which makes us bitter — with the spirit of the times with which we concur — with an unchurched friend who is so kind — with an unbelieving boyfriend or a worldly girlfriend whom we love so much — with a book which seems to be harmless — with a game which looks innocent — with philosophies which look logical — and even with texts from the Bible which come in handy.

The important thing is that we see the temptation and avoid it. That is what we pray for.

Rev. Van Andel passed away on November 12, 1984. His remaining meditations are published posthumously.

Herinneringen over de vooroorlogse radio

... vervolg van pagina 19.

hoorde de motor aanslaan, en voortdurend ronken. Dan vloog ze z,g. boven de verschillende plaatsen, waar jarige kinderen woonden. Als een kind goed z'n best deed, en niet slordig was, zei ze: "Een pluim." Dan gooide ze zogenaamd een pluim naar beneden, ten teken van compliment. Maar als Jantje slordig was, of zijn moeder niet hielp met de boodschappen, dan zei ze: "Een tikje op de bel." Dan hoorde je ook inderdaad een klingeltje van een bel, ten teken van critiek op Jantje. Ik vond het een schitterend programma.

Na die felicitaties kwam er vaak een hoorspel voor de kinderen. Ik herinner mij een langlopende serie over Prinses Rozelijn, met de kabouters Hinkepink en Papperdepap.

Als het kinderuurtje was afgelopen, om 4 uur, maakte de KRO eenmaal per maand plaats voor de HIRO. Dat was de Humanitaire Idealistische Radio-Omroep. Wat het precies inhield, daar had ik als jochie van 11, 12 jaar nog geen kaas van gegeten.

Daarna kwam de KRO met muziek door de KRO-Boys van Guus Jansen of zoiets, waarna om kwart voor 6 een uitzending volgde van zang door de KRO-Nachtegaaltjes o.l.v. Annie Bonarius. Er werd dan gezongen uit de bundels "Het Lachende Water" en "Het Blonde Riet." Namen om nooit te vergeten. Dit zangprogramma werd altijd besloten met het zingen van
Mijn liedje is uit,
De kat is de bruid,
En de hond gaat morgen trouwen.

De hond van Juffrouw Pieters

Over hond gesproken. Er komt nu weer iets heel anders bij mij boven. Je had in die tijd elke dag twee uitzendingen met politieberichten. Om 12 uur en om 7 uur. Meestal had dat betrekking op vermiste personen of voertuigen die waren ontvreemd.

Maar nu waren er ook wel eens mensen, die een politiebericht lieten omroepen als hun hond was weggelopen of werd vermist. Dan kreeg heel het land een uitvoerig signalement van die hond te horen. Maar als daarna de KRO dan weer de uitzending overnam, kon het wel eens gebeuren dat de KRO een soort spotliedje liet horen n.a.v. die hond. Het werd gezongen met orkestbegeleiding, en de tekst was aldus:
De hond van juffrouw Pieterse,
Die is een straatje om.
En nu vraagt juffrouw Pieterse:
Wie brengt mijn hond weerom?
Het diertje ging verloren,
Verzoeke hem op te sporen.
Z'n kop die wipt van voren,
En z'n poten die staan krom.

Ik hoor de melodie nog in gedachten. Schitterend! — Maar nu nog even terug naar de zaterdag op de KRO. Als de KRO-Nachtegaaltjes waren geweest, kregen we het Journalistiek Weekoverzicht van Paul de Waard, en later op de avond het Lichtbaken van Henri de Greeve, gevolgd door een bonte avond, vaak met Kobus Kuch, terwijl dan op de andere zender de VARA zat met Peter Pech.

Klokken en stilte

Wat de indeling van de zendtijd betreft, de ene vrijdag was het KRO, de andere vrijdag NCRV. De ene maandag was het VARA, de andere maandag AVRO. Voorts had de VARA de hele woensdag en zaterdag, de AVRO de hele dinsdag en donderdag. De NCRV had de hele maandag en woensdag, terwijl de KRO de hele dinsdag en zaterdag voor haar rekening nam.

Als de VARA uitzenddag had, werd des morgens om 10 uur en des avonds om 22.40 uur het programma onderbroken voor de morgenwijding resp. avondsluiting van de VPRO. Elke omroep had ook zijn eigen klok. Die klokken kon je enkele malen per dag horen. Verder ging er 's middags om kwart over 3, middenin een programma, altijd een z.g. Morse- of precisietijdsein.

Ook gebeurde het vaak, dat de desbetreffende zender enkele minuten uit de ether verdween. Er werd dan gezegd: "Er volgt nu een pauze van enkele minuten, waarin we overschakelen op de versterkte zender: Dan was het enkele minuten doodstil.

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